

APPLYING THE EDUCATIONAL MODALITY OF EXPERIENTIAL LEARNING
TO TRAINING STUDENTS IN THE USE
OF THE CHARISMATA

Barry L. Wissler

BA, Geneva College, 1989
MAR, Westminster Theological Seminary, 1996

Mentors

Tom Jones, D. Min.
Andrew Sung Park, Ph.D.
Luther Oconer, Ph.D.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December 2017

CONTENTS

ABSTRACT.....	v
ACKNOWLEDGEMENTS.....	vi
DEDICATION.....	vii
ILLUSTRATIONS	viii
ABBREVIATIONS	ix
GLOSSARY	x
INTRODUCTION	1
1. MINISTRY FOCUS	2
2. BIBLICAL FOUNDATIONS.....	22
Old Testament Foundation.....	23
New Testament Foundations.....	39
3. HISTORICAL FOUNDATIONS	62
Celtic Monasticism (500-1500 AD).....	66
Zinzendorf and the Moravians (1700-1800).....	80
John Wesley and Early Methodism (1720-1800)	84

4. THEOLOGICAL FOUNDATIONS.....	93
5. PROJECT ANALYSIS.....	135
SUMMARY OF LEARNING	149
CONCLUSIONS.....	161
APPENDIX	
A. DESCRIPTION OF HSSM 2016-2017	167
B. QUESTIONNAIRE RESULTS: STUDENTS ENTERING HSSM.....	176
C. QUESTIONNAIRE RESULTS: HSSM GRADUATES.....	200
D. QUESTIONNAIRE RESULTS FROM KMS STUDENTS.....	228
E. TRANSCRIPT FROM INTERVIEWS AND FOCUS GROUPS	255
BIBLIOGRAPHY	317

ABSTRACT

APPLYING THE EDUCATIONAL MODALITY OF EXPERIENTIAL LEARNING TO TRAINING STUDENTS IN THE USE OF THE CHARISMATA

by
Barry L. Wissler
United Theological Seminary, 2017

Mentors

Tom Jones, D.Min.
Andrew Park Sung, Ph.D.
Luther Oconer, Ph.D.

This study assesses training to express the charismata for students at the HarvestNet International School of Supernatural Ministry (HSSM). The hypothesis was that students who are relationally disciplined in a context of continuous prayer, with frequent opportunities for impartation and for expression of their charismata, would manifest a ministry style more consonant with the disciples' commissions from Jesus. This theory was tested through qualitative research with a phenomenological emphasis using pre- and post-implementation surveys, one-on-one interviews, and focus group evaluations. Demonstrated results showed increases in frequency and effectiveness of the charismata in the subjects' ministry and evangelism.

ACKNOWLEDGEMENTS

I would like to thank my wife Cheryl who was so graciously supportive during my coursework and project completion for my DMin. The Apostolic Council and staff of HarvestNet International allowed me substantial freedom to pursue my studies and this project while leading a growing network. I am also greatly indebted to Dr. Randy Clark, Dr. Tom Jones, and Dr. Michael Hutchings of Global Awakening, an international charismatic apostolic network, for giving me this opportunity and for their support of the project.

Dr. Jon Mark Ruthven provided much of the inspiration and theological thought behind the redesign of our ministry school. What I learned in his lectures and conversations can be heard throughout this document.

Dr. Andrew Park and Dr. Luther Oconer provided wonderful support as faculty advisors, and Dr. Rodney Woods served as one of my professional associates representing our network of churches.

The staff at Bethel School of Supernatural Ministry generously provided council and resources during a whole week of observation and consultation.

Probably those most involved in the last three years of this project were Executive Assistant Kate Wissler, who assisted me in data collection and evaluation of the results, and the Director of HSSM Merle Shenk who helped shape the school. Thanks to all the students as well at HSSM for their cheerful cooperation during all my questions.

DEDICATION

This project and its contributions toward training students in the use of the charismata is dedicated to students. It is dedicated to the first-year students of the HSSM who were the subjects for testing the hypothesis and to the many students globally who I hope will benefit as HSSM attempts to train workers for the harvest in each location where an Antioch-style resource center is birthed and built. May the Lord of the Harvest, a title He so gloriously fulfills, raise up and bless able workers for His fields.

ILLUSTRATIONS

Illustration 1. Level of Satisfaction in Relationships.....	150
Illustration 2. Confidence Levels of Students.....	151
Illustration 3. Students Estimated Increase in Effectiveness.	152
Illustration 4. Frequency Students Exercised Prophecy After Graduation	153
Illustration 5. Frequency Praying for Healing for Those Outside the Church....	154
Illustration 6. Factors Leading to a Students Transformation.....	158
Illustration 7. Two Greatest Factors Responsible for Personal Transformation.	159

ABBREVIATIONS

BSSM	Bethel School of Supernatural Ministry
ECC	Ephrata Community Church
GSSM	Global School of Supernatural Ministry
HSSM	HarvestNet International School of Supernatural Ministry
HNI	HarvestNet International
KMS	Kingdom Ministry School

GLOSSARY

Baptism of the Holy Spirit (or Filling of the Holy Spirit): A second work of grace, experienced subsequent to salvation, in which a believer experiences an empowering saturation of the presence of the Holy Spirit which imparts power and gifts to a believer.

Character: A person's internal attributes, attitudes, and integrity which are demonstrated in that person's behavior.

Charismata: Word of Wisdom, Word of Knowledge, Faith, Healing, Miracles, Prophecy, Discernment of spirits, Tongues, Interpretation of tongues, as listed in 1 Corinthians 12:8-10.

Charismatic: Those traits and gifts that arise from the filling of the Holy Spirit (see above), and are evidence of the charismata.

Charismatic movement: The phrase refers to a movement of the 1960s and 1970s where the outpouring of the Holy Spirit impacted many individuals and churches of almost every denomination.

Discipleship movement: A movement within the larger Charismatic movement of the 70s which aimed to correct some excesses through establishment of personal relationships with a shepherd or disciple.

Five-Fold Ministries: The five ministries identified as Apostle, Prophet, Evangelist, Pastor, and teacher in Ephesians 4.

Gifting: An ability given by God to believers that enables them to perform a task beyond natural ability.

Impartation: A prayer exemplified by the laying on of hands when one believer asks God to impart the Holy Spirit, the charismata, refreshing, or strength from God, to another believer.

Intercession: A form of prayer, that moves beyond thankfulness, personal intimacy with God, or petitions, in which a believer stands before God on behalf of another to plead their case or appeal to God for His mercy or intervention.

Rest ethic: The commitment of a believer to keeping the command of the sabbath through regular personal rest. The desired outcome is ministry done from a place of rest.

Revelatory gifting: A supernatural knowledge, given to a believer in charismata such as prophesy, discernment of spirits, word of knowledge, or word of wisdom.

Spiritual Disciplines: Personal habits such as Bible reading, prayer, fasting, worship, and fellowship.

Walking in the Spirit: A lifestyle of yielding to and obeying the voice and promptings of the Holy Spirit.

For the kingdom of God does not consist in words but in power.

Apostle Paul in 1 Corinthians 4:20 (NASB)

INTRODUCTION

I enjoy teaching on the person and work of the Holy Spirit. But what I enjoy even more than talking about the Holy Spirit is seeing students experience the Holy Spirit personally and experience the charismata¹ working to express the love of God to others.

I was introduced to the Holy Spirit and the Kingdom of God during a discipleship movement in the 1970s. Due to some excesses in application within the movement many moved away from personal discipling relationships. Now forty years later, as I have studied how people learn best, I have returned to a Biblical methodology that includes relationship and experience.

The methods of Jesus simply cannot be improved. Believers are commanded to make disciples, not just converts. I believe that words are important, but the Kingdom does not consist of words alone but also of power. Teachers cannot simply give students information and expect that words alone will transform their lives and make them effective in ministry Jesus as Jesus defined it. People need to be discipled via personal relationships, impartation, and experiential learning. The church and any school must create a culture where people can risk failure while learning. The following project is about changing the way mature, believing Christians train others, particularly in the use of the charismata.

¹ The nine charismata found listed in 1 Corinthians 12:8-10 are: word of wisdom, word of knowledge, faith, healing, miracles, prophesy, discernment of spirits, speaking in tongues, and interpretation of tongues.

CHAPTER ONE

MINISTRY FOCUS

This study was conducted in the context of a school of ministry operated by HarvestNet International (HNI)² on the campus of Ephrata Community Church (ECC). HNI is a network of churches and ministries that were birthed out of the resource ministry of ECC during the thirty-seven years that Barry L. Wissler pastored the church. Wissler has transitioned out of the pastorate and now leads the HNI network; ECC remains the network's hub for mission work and church planting. ECC is now a local church of more than 1800 people, and HNI is a partnership of more than 360 churches and ministries.

Ephrata Community Church

Ephrata Community Church first met in 1977 as a house church in the living room of Barry and Cheryl Wissler. The group comprised several newly married couples and a few single adults who came from a variety of church backgrounds. Having been drawn

² HarvestNet International School of Supernatural Ministry (HSSM) is located at 66 Clay School Rd., Ephrata, PA 17522. More information about this school can be found on its website: HarvestNet School of Supernatural Ministry, HarvestNet International, accessed July 7, 2017, <https://www.harvestnetssm.com>.

together into a community, the house church members began to develop their newfound lifestyle of walking out their Christian life in relationship with the Holy Spirit. The group focused much on fellowship, community, and discipleship; it grew slowly and was not intensely missional in the beginning.

That all changed in 1990 when at a church retreat the group adopted the ancient Church of Antioch, Syria, as its model for church development (Acts 13). EEC's focus shifted outward, and preparations were made to begin planting new churches. This was supported by a prophetic word from the Lord Jesus given at the retreat stating that "In the fourth year I will pour out my Spirit." The ECC elders began to make plans to plant a sister congregation about thirty minutes away from the current campus.

In 1994, just after the new church was planted, an outpouring of the Holy Spirit began at the mother church and soon spread to the new church plant. In the wake of this outpouring came a series of developments that would shape ECC as a resource center for many other churches in the region, in addition to the one newly planted. Special meetings and ministry times were planned for regional pastors and more than fifty pastors came to be prayed for. Many developed ongoing relationships with me and the ECC leaders. A monthly pastors' prayer time was started and then eventually a network of churches and ministries formed named HarvestNet International.

ECC has had a pastoral care system that involves small groups since its early days. It has had a strong emphasis on extravagant, joy filled, worship with worship times of forty to sixty minutes at its meetings. The prophetic gifts, ministry to and by youth, and prayer have all been important aspects of the life of the church. The tagline the ECC has used, "Connecting You with God and Others," expresses its basic philosophy of ministry.

The ECC believes that what people need first and foremost is an encounter with the living God and secondarily, what people need on an ongoing basis is the support of others who will train them in their walk with God.

ECC has maintained a constant sending and receiving of those with ministry gifts listed in Ephesians 4:11 of apostles, prophets, evangelists, pastors, and teachers. The church has always been led by a team and has developed teams to carry out all aspects of its work. Not only is teamwork highly valued at ECC, but multigenerational teamwork is valued in particular. There is a deliberate attempt to keep the “fathers and mothers of the faith” connected to the “sons and daughters,” the upcoming generation that will carry on the work. ECC also holds a high value for both the subjective voice of Holy Spirit and the objective authority of Scripture. ECC has also held a value of character over gifting in the selection of its leaders.

Today, since much of ECC’s growth has been in young adults and young families with children, over sixty percent of those who attend are under thirty years old. In November 2014, I turned the church leadership over to Kevin Eshleman who had served together with him as Executive Pastor for ten years. The congregation is cared for by seven pastors and an additional twelve support staff. Because the auditorium seats only 700 people, there are four services each weekend with full children’s ministry offered at each. The facilities also house the offices of HarvestNet International, its School of Supernatural Ministry, and Gateway House of Prayer. Plans are in place to build another building in 2018 which will seat 1700. The expansion will include not only a new auditorium (which the wider Ephrata community is welcome to use) but also offices for HarvestNet International, the network of churches and ministries that have grown around

ECC. While these two organizations have separate identities, they overlap in areas like leadership, vision, and facility use.

HarvestNet International

HarvestNet International (HNI) is a partnership of churches, ministries, and businesses that have chosen to work together in God's harvest field. HNI exists for the harvest of souls to the Kingdom that Jesus mentioned in the Great Commission (Matt. 28:18-20). The purpose statement for its partners is, "We fulfill the Great Commission together."³ Strategically, the network seeks to identify, connect, and establish what it calls Apostolic Resource Centers worldwide. The Biblical model used to shape these centers is the ancient Church of Antioch, Syria. The network currently has over three hundred sixty partner organizations and ministries. More than half of them are located outside the United States. The HNI network was first launched in the spring of 1994 when ECC planted its first sister congregation. HNI was launched to foster a partnering relationship between the two congregations. While I remained the senior pastor of ECC, I also continued to mentor the founding pastor of the new church, and ECC provided other resources to strengthen the growing flock. In 1997, several prophetic words from Marc DuPont, Jim Goll, and others confirmed the role of ECC as a "resource church." In 1999, the apostolic ministry of Alan Vincent publicly confirmed the work of HarvestNet International. Vincent began to assist me and the ECC elders in refining the ECC's focus

³ The "Core Values," or founding principles, of HNI can be found on their website. See: HarvestNet International, "Core Values," HarvestNet International, accessed July 27, 2017, <https://harvestnetinternational.com/about/guiding-statements>.

as a regional equipping church. Vincent then publicly ordained me to apostolic ministry in 2010.

ECC and HNI have planted numerous other churches since the first plant of 1994.⁴ In addition to the churches planted, God connected other existing churches and ministries, and numerous Ephesians 4 five-fold ministries (apostles, prophets, evangelists, pastors, and teachers). Because HNI values regional transformation, it also birthed several multi-church ministries. The Kingdom Ministry School (KMS) launched in the fall of 2005 to train leaders for ministry in the church and marketplace and served 1400 students from more than 140 local churches. Gateway House of Prayer⁵ began in 2006 and has sustained prayer and worship day and night for eight years through the service of volunteers from more than forty local churches. The Gift International⁶ was launched in 2009 to coordinate mission partnerships to minister to the poorest of the poor in several nations by caring for orphans, installing clean water systems, and feeding the hungry. In 2013 HNI launched HarvestSENT as a vehicle for supporting and empowering Ephesians 4 ministers and missionaries serving within HarvestNet International and its many partners around the globe⁷.

⁴ These include the following: Covenant Community Church (Centerville, PA - 1994); Palmyra Christian Fellowship (Palmyra, PA - 1998); Willowstreet Community Church (Willowstreet, PA - 1998); Threshold Church (Millersville, PA - 2010); Lifestream, (Mountville, PA - 2012); and Lifeway Community Church (Anneville, PA - 2016).

⁵ For more information about Gateway's day and night prayer ministry visit its website: Gateway House of Prayer, accessed July 27, 2017, <http://gatewayprayer.com>

⁶ More information about this ministry to the poorest of the poor in developing nations can be found on the website: The Gift International, accessed July 27, 2017, <https://harvestnetinternational.com/the-gift-intl>.

⁷ These include: Mohan Babu (Hyderabad, India); Franz Lippi (Graz, Austria); Pal Katona (Ocrid, Macedonia); Pal Nemes (Székesfehérvár, Hungary); Chris and Anna Cozzone (Manila, Philippines); Rusty and Janet Richards (France); JC Alzamora (Europe); Micky Gonzalez, (Santiago, Chile); Eugene Ramirez (Manila, Philippines); Duncan Watkinson (Bangalore, India); Brittany Zimmerman, Nick Mousetis

In May 2012, the network name officially became HarvestNet International, a name that reflects the growing interest in the network and its continued expansion globally. HNI holds an annual three-day summit in November that brings representatives from all partner ministries and churches together. Additional summits are now held each year in the Philippines, India, and Europe.

Core Values of HarvestNet International

While the doctrinal statement of HNI is an orthodox, evangelical statement of faith⁸, there are some distinctives or values that are held by the network. Here is a list of the seven core values that guide the network.⁹

1. The Presence of God:

HarvestNet International values the intimate presence of the living God. HNI believes God is a relational God who delights in meeting with His people and is delighted when His people spend time with Him. HNI believes worship and prayer are integral to creating an atmosphere where the presence of God breathes forth power and reveals the glory of God on earth. HNI believes in the the omnipresence of the Holy Spirit and also that human beings are stewards of His presence when He chooses to meet with His people in a significant way. HNI believes that Jesus is worthy of extravagant worship and that He invites people to join Him in His ministry of intercession. It is in being with Jesus

(Gateway, US); Frank Ferrari (Nicaragua); Liddy Able, Kathleen Lapp, Esther Zook, Josph Fisher (HSSM, US); Mark Calkins (US); Joel Bomberg (Evangelist); Darryl Henson (Ukraine); Ovid Schultz (Guyana); Peter Light (UK); and many others.

⁸ See: HarvestNet International website.

⁹ See: HarvestNet International website.

that believers catch His heart and are empowered. to intercede and act so that His Kingdom will come on earth “as it is in Heaven.”

2. The Kingdom of God:

HarvestNet International values the increase and expansion of the Kingdom of God. HNI honors Jesus Christ as the worthy King and seeks to surrender to the governing laws, morals, principles, power, and values of the Kingdom of God. HNI seeks to take the Kingdom of God “from the secret place to every place.” The Kingdom of God is central to all of Christ’s teachings that He taught His apostles and can be summed up in the following in the following words: Kingdom, Character, and Culture.; and in the following Values: To love God, love people, live in faith, live obediently, and to live with an eternal focus.

3. The Word and Spirit:

HarvestNet International values the Word of God in the Scriptures as the final authority in all matters of faith and practice; sound doctrine is essential to the church. Along with the Scriptures, God also leads people through the subjective voice of the Holy Spirit. Some churches that stress the work of the Holy Spirit neglect the necessity of sound doctrine. Other churches seem to focus on sound doctrine but neglect the work and voice of the Holy Spirit in this present age. HNI strives to hold to both the authority of the Word (Scripture) and the authority of the voice of the Holy Spirit.

4. Authentic Relationships:

HarvestNet International values authentic relationships as the backbone of its network within the context of the rest of its values. This ‘authenticity’ implies that its members want to know each another, in their weaknesses and in their strengths, and grow with each other as they pursue advancing the Kingdom of God together. HNI members believe organizational structure is valuable to the degree that it serves and facilitates these Kingdom relationships. The idea is “form serving function”; the organization serves the organism. At its heart, making disciples implies making a spiritual family or “sons and daughters” through the gospel¹⁰ of Christ. Therefore, HNI members value spiritual fathering and mothering as essential for healthy, Kingdom-family growth.

5. Team Ministry:

HarvestNet International values doing ministry as a team. No single individual has everything the body of Christ needs. Each person needs the gifts of others. HNI realizes that we are better together; consequently, HNI works in teams in its ministries, in multiple regions, and across generations.

a. Ministry Teamwork: HNI values all the ministry gifts as found in Ephesians 4 and the spiritual gifts described in 1 Corinthians 12: 8-10¹¹ as being essential to the fulfillment of God’s purpose for the church on earth. It is imperative that these gifts work

¹⁰ In this paper the word “gospel” will be capitalized when it is part of a name, but left lower case when it simply mean message or good news.

¹¹ The nine charismata found listed in 1 Corinthians 12:8-10 are: word of wisdom, word of knowledge, faith, healing, miracles, prophesy, discernment of spirits, speaking in tongues, interpretation of tongues.

together and that those blessed with a gift or gifts honor and value the gift or gifts that others also have.

b. **Regional Teamwork:** To see a region or nation disciplined and transformed requires t members of the body of Christ in that region or nation to work together as a team to advance the Kingdom of God. HarvestNet International is a ministry that supports the work and mission of local congregations and their collective regional expression.

c. **Multigenerational Teamwork:** In 1 John 2:12-14, three generations of spiritual maturity are described: fathers and mothers, young men and women, and children. HNI recognizes and values these seasons of life's spiritual journey and believes that God intends for all three generations to work together in teamwork. HNI values the wisdom of those who have been spiritual fathers and mothers to others. HNI also values the creativity, energy, and zeal of its young men and women. HNI recognizes the need to perpetuate the things God has taught and seeks to birth, train, and equip spiritual children.

6. Health:

HarvestNet International believes the Kingdom of God is a place of health and vitality. Healthy leaders, healthy relationships, and healthy organizations reproduce healthy disciples.

a. **Personal Health:** Healthy leaders make healthy ministries. Personal health includes how leaders manage their time, their finances, their physical bodies, their ethics, of work and rest. Personal health includes commitment to time with God in worship and prayer, the study of the Scriptures, and in receiving input from others. Personal health

includes devotion to the ongoing training and personal growth that are necessary to better serve those in their employment or under their care.

b. Relational Health: Personal relationships—marriage, family, friends, and work relationships—need to be healthy. For relationships to thrive and grow, they must be free from one person seeking to control or impose his or her will on another. For relationships to be healthy there must be freedom of communication between people. Each must clearly hear another's honest perspective.

c. Organizational Health: Clear vision, measurable goals, and an energized staff are all important to organizational health. Organizational health is not too dissimilar from the personal health category mentioned above. To be healthy, it matters how organizations manage their time, their finances, and their staff care. It is also imperative that healthy decision-making processes are implemented and carried out with diligence. Healthy organizations have good organizational structures that serve the mission, vision, and values of the organization.

7. The Local Church:

We believe the local church is God's primary vehicle for advancing the Kingdom of God. Therefore, HarvestNet International values existing local churches and the continued establishment of new local churches as the primary means of Kingdom expansion. All partners of HarvestNet International are required to demonstrate their support of local churches by being a committed, submitted, and serving member of a local congregation.

HNI Missions

As its name implies, HarvestNet International exists for the harvest, specifically the harvest of souls for the Kingdom of God. HNI believes that the Great Commission requires mass collaboration at a global level to complete the task of world evangelization. Currently HNI is connected to and resourcing over 3000 churches world-wide through leadership training, church planting, and providing guidance for local churches. HNI has also become a network of networks as several apostolic ministries with many connected churches have linked with it. In these cases, the senior leader becomes a HNI partner and the network resources the partner's churches but is not involved in governing them. There are eight such leaders of networks in India alone who have joined themselves to HNI. Also there is a network of about fifty churches in the Czech Republic, one with eighteen churches in Ukraine, two networks in Hungary with over fifty churches between them and a group of over 100 in the Philippines.

HNI also provides teachers for leadership training in YWAM bases in several countries, as well as supplying resources for many pastor's conferences with networks that are not formally connected to HNI. The Gift International, the HNI ministry to the poor, finances five orphanages, and installed twenty or more clean water systems in villages which were previously without clean drinking water. Many HNI HarvestSent partners serve other agencies around the globe in countries like Philippines, South Africa, Belgium, U.K., Syria, Ukraine, Russian, Moldova, etc.

The Challenge of Training Leaders

As HNI has continued to grow it faces the challenge of caring for and developing existing leadership teams in each location. This is done primarily through a very relational approach of friendship, assessment, guidance, and oversight advisors. Training events provide vision and practical education, and serve to bring the leaders of the movement together for fellowship and support. HNI believes that the great commission will be fulfilled through massive collaboration. Jesus said the Kingdom of God is like a net thrown into the sea bringing forth fish of every kind (Matt. 13:47). So much of what HNI does at this time is like building a net through connecting leaders and mending relationships. HNI is building partnerships between local churches (and networks of churches), specialized ministries, and kingdom businesses. Marketplace leaders play an increasingly important role in the formulation of strategy and execution of plans for outreach and expansion.

The most important long-term challenge the movement faces training the next generation of leaders. This is why the development of a school which can be replicated in any culture or location is important. In many locations there are young people who are new believers and willing to give their lives to Kingdom service. Because the task of world evangelization requires that the whole church learn to make disciples in the way Jesus modeled, and then commanded us to replicate, the training will need to include the formation of the identity and worldview of each student. The students' minds need to be reoriented to the Kingdom of God and its values and principles. Most of all the students need to learn to announce the Kingdom with power and love the way Jesus intended it to be presented. Students in every location must be taught how to express the charismata so

that the gospel is not presented in words only but also introduces unbelievers to encounters with God Himself.

After seeing the deficiency of the KMS in producing graduates that continued in a lifestyle of charismatic ministry, the decision was made to redesign the school. The vision was to launch a school that would be a discipleship program rather than simply an educational institute. Through this project for the DMin program at UTS it was decided to design a new school that would employ more experiential learning into its curriculum. The school would need to give students times of impartation of the power of the Holy Spirit and then opportunities to be activated in the various charismata. Finally, the students would be required to express the charismata through outreaches where the love of God, and the announcement of the Kingdom would be given with expression of the spiritual gifts. The overall aim of the new school would be to facilitate a deep transformation of the students themselves, along with the development of a lifestyle of charismatic ministry.

Testing the Hypothesis by Evaluating the HSSM

This project focused on training students in the use of the charismata to fulfill the Great Commission. In this research, the charismata is defined as the nine gifts of the Holy Spirit listed in 1 Corinthians 12:8-12. Every Christian, ministry or church must prioritize the fields that Jesus has said are already ripe for harvest. Jesus pointed to the problem of having few suitable workers for this task and asked His followers to pray for more workers to be sent (Matt. 9:37). As this prayer is answered in increased availability of willing workers, joyful believers then face the task of training these men and women for

their work. Training programs must do more than train a few select individuals to be pastors and teachers. Instead, the challenge is to train as many as possible to carry on the work of harvest in the way that Jesus intended it to be done. There is a need for training programs that teach ministry to be done as Jesus defined ministry and that teach learners to apply this kind of ministry to every vocation and sphere of society they are called to reach.

The goals of the instruction this project assesses are five-fold: 1) Every student should understand the nine charismata listed in 1 Corinthians 12:8-10. 2) Every student should develop a relationship with God the Holy Spirit and value His words both in scripture and subjectively spoken to the student directly. 3) Every student should know the love of God personally and express the charismata with a heart of love toward others. 4) Every student should develop a lifestyle of natural, consistent expression of the charismata. 5) Every student should be able to express the charismata appropriately in ministry and evangelism.

The collective experience of the Kingdom Ministry School (KMS) is that students will not learn to express the charismata without experiential learning methodology. This research project was designed to assess the application of the educational modality of experiential learning to training students in the use of the charismata. Specifically, it is postulated that continuous prayer, frequent opportunities for impartation,¹² and frequent opportunities to express the charismata will result in the students manifesting a ministry style that is more consonant with that of the disciples' commissions from Jesus (e.g.,

¹² Impartation occurs through prayer with the laying on of hands for the purpose of transferring spiritual power and anointing, e.g., Rom 1:11, 2 Tim 1:6.

Mark 3:14-15). So, the HNI board agreed to develop a new school with intentional focus on teaching students to express the charismata.

Around the globe, many churches that believe in the gifts of the Holy Spirit actually practice them very little. This statement is amazing but sadly true. This is due in large part to a lack of practice by the church leaders themselves and a lack of opportunities for church members to develop the gifts through experience. Existing churches, in spite of their beliefs, need to be renewed continually. Based on the remarks of Jesus about not putting new wine into old wineskins, some churches believe that it is impossible to renew churches that have fallen out of practice with the gifts of the Holy Spirit. However, if the church leadership and the new leaders being raised up to assist the pastors are confident in their employment of the gifts, the churches will experience the dynamics of renewal and signs and wonders as expressed in the Gospels and the epistles of Paul (e.g., Acts 15:12; Rom 15:18-20; 1 Thess. 1:5).

Many churches and movements in history began with manifestations of the gifts of the Holy Spirit with regularly occurring miracles (Celts, Moravians, Anabaptists, Huguenots, Methodists, Quakers, etc.). Yet, over time, as attention was diverted to more administrative and theological issues, those dynamics were often lost and so today their ministries see very little of the phenomenon that occurred regularly as the movement was formed. Eventually the loss of emphasis on experiencing the Holy Spirit, or the use of healing prayer in evangelism, affected not only the strength of the churches but their growth as well. To stop this trend, continual training is needed to disciple more and more people in the kind of evangelism taught and modeled by Jesus and the early church. This in fact is necessary today if believers are to see the Great Commission fulfilled. Church

leaders and international networks must work together to honor the commands of Jesus and to engage in the work of the Holy Spirit.

One such church is Ephrata Community Church. It began during the Jesus Movement and the Charismatic Renewal of the seventies. While it still held to the teachings of the Charismatic movement, the leadership and members eventually saw very little manifestations of the work of the Holy Spirit's power that is recorded in Scripture. Because of some excesses in the Charismatic movement,¹³ the ECC leadership turned to conservative theology and in time the things of the Holy Spirit were lost. While the ECC had embraced the ancient Church of Antioch as its model for church development, ECC lacked the Spirit-power necessary to become an advancing force for the Kingdom. The renewal movement beginning in 1994 changed all this.

ECC had already canceled its small groups for a season of prayer when the renewal broke out. Then the church decided to hold only weekly renewal meetings in lieu of small groups. ECC also suspended specific programs such as women's and men's meetings. Even the Sunday mornings became focused on the new things God was doing, followed by a ministry time. As a result, the church members received prayer for impartation twice a week for years. The new work of the Holy Spirit became the focal point of the church, including the entire leadership team. Consequently, there was never any disunity or tension over the fact that God was doing something new. While the church recognized that this new work of God might only be for a season, the church was

¹³While a detailed description of the Charismatic Movement—with both its strengths and excesses—is outside the scope of this project, a description can be found in an article by Ed Stetzer, “Understanding the Charismatic Movement,” *The Exchange | A Blog by Ed Stetzer*, accessed May 31, 2017, <http://www.christianitytoday.com/edstetzer/2013/october/charismatic-renewal-movement.html>.

determined to let the Lord do His full work during that season and not to go back to business as usual.

The result was that the church was renewed and became a very different church from what it was in the early years. The focus shifted from what people could do or should do to what the Holy Spirit was doing. Sanctification became a work of the Holy Spirit. Even counseling became a Spirit-led process to find healing and freedom. Leading became a matter of hearing or seeing what God was doing and taking the church in that direction. Confidence in programing, advertisement, and the most recent fads of church revitalization was turned into confidence that following the Holy Spirit would restore the church to its former glory and power, as revealed in the New Testament.

The fact that the church was revitalized and refocused on mission demonstrated that old wine skins can receive new wine if they stretch and adjust; and they can go on without bursting. The experience of this process of renewal was preparation for revitalizing the many older charismatic churches that have attached themselves to HarvestNet International. Most of the churches in the HNI network were begun in the seventies. Some, especially those of Eastern Europe, were begun later after communism fell. But many of them still carry the trappings of the older more traditional charismatic churches. Some have roots in faith movement which grew prominent in the United States in the seventies and eighties. Others, like those in India, are indigenous networks that were begun in mighty healing revivals like Zion Fellowship led by John Babu.¹⁴

Many leaders of churches today know they have lost much of the work of the Holy Spirit and they are hungry and thirsty for more. They may be hesitant to readily

¹⁴ More information about Zion Fellowship is on the website <http://www.sionfellowship.org>.

accept all the Holy Spirit's activity as it breaks out across the globe, but they may allow someone they trust to lead them to new things. Church leaders want to bring help into their churches but need to know that attention has been given to training in the wise and safe use of the gifts of the Holy Spirit. The churches also need additional leaders to pastor and minister to people. Many churches birthed in the charismatic movement are now finding themselves in a position where they must transition the primary leaders and members of the leadership team because many of them are sixty years old and older. A smooth, successful transition is crucial for the future of those churches. The selection, training, and orientation of a new leader within the congregation needs to be thought through and executed carefully.¹⁵

Identifying and training leaders is always crucial to the future of the church.¹⁶ Jesus never told His followers to pray for the harvest, but he did tell them to pray for workers to be sent into the harvest (Luke 10:2). The task of training and sending workers is important in order to care for existing churches, and for the church's mission work for decades to come. The HSSM needs to develop its ability to reproduce its school cross-culturally so that the networks can have training readily available for their leaders right in their own culture. To meet this challenge, the HSSM needs not only to reproduce curriculum, but also to replicate the community, the experience of prayer, and the hands-on training. This study attempts to evaluate the effectiveness of the new HSSM school before beginning to reproduce the school at other locations.

¹⁵ Naomi Dowdy, *Moving On and Moving Up from Succession to Significance: Practical Principles for Legacy Management and Leadership Transition* (Lake Mary, FL: Creation House, 2011).

¹⁶ Michael J. Anthony and Mick Boersma, *Moving On—Moving Forward: A Guide for Pastors in Transition* (Grand Rapids, MI: Zondervan, 2009).

The first task of this project was to redesign the school and form the curriculum with the added experiential exercises. Second, the project would test the effectiveness of the new approach on the first year of students. Third, after testing the hypothesis, any needed revisions could be made for the second group of students entering year one in the Fall of 2017. Also, learnings could be incorporated into the year-two program for those students who chose to enter the internship phase of the training. The final phase of this project was to attempt to replicate the HSSM in other cities and nations. This long-term vision makes the development of a transferable prototype a priority. Numerous requests have already been made but the first school must be well developed before any expansion of the training program is undertaken.

Testing the Hypothesis through Data Collection

The hypothesis of this project has been tested on the enrolled students at the new HSSM. The research focused on a qualitative analysis of the transformation and growth in their lives during the first year of the school. Incoming students completed a pre-entrance survey which they repeated after completing year one of the school. The data was triangulated through the use of personal interviews and through two focus groups comprised of students and school staff. Each survey question asked for a numerical answer for the responder's engagement in the spiritual gifts. The survey also questioned students about their consistency in using spiritual disciplines¹⁷, their faith in God to do miracles, and their confidence in using spiritual gifts. The interviews and focus groups were asked open -ended questions to test the survey results.

¹⁷ Students were questioned about the amount of time spent in prayer, worship, Bible reading, and fellowship each week.

Since a ministry training center should focus on training for ministry as defined by the Word of God and modeled by the life of Jesus, this study will first examine God's original intentions for His sons and daughters as He revealed them in the Old Testament t. Then the study will turn to the New Testament to examine exactly how He carries out these purposes in the lives of those redeemed from the fall through the life and ministry of Jesus Christ.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

While Jesus said little about what to pray for, He did, at least, instruct His disciples to pray for the Lord of the Harvest to send out workers (Matt. 9:38). Jesus said the harvest was plentiful but the problem in His time and every era since has been an inadequate number of trained, motivated workers (Luke 10:2). With the challenge to believers to take the gospel of the Kingdom to every nation and the belief that God will reap a harvest in the last days, it is important that large numbers of believers be trained to carry the Kingdom message forward.

However, traditional ministry training models in the West often focus on theology. Denominations require leaders to receive an information-focused education that includes years of academic study of theology, philosophy, and the original Biblical languages. This is excellent for training teachers and writers but is unrealistic and unnecessary for the average believer who is needed to enlist in the Kingdom's mission. The other extreme is to give people a short evangelism course on how to describe a summary of the gospel and then send them out to make presentations.

However, the Kingdom of God consists of power not words (1 Cor. 1:20; 1 Thess. 1:5, *cf.* Rom. 15:18-19). The Gospels record as much or even more of what Jesus did

(healing, miracles, etc.) instead of focusing only on what He taught. While Jesus is our model for ethics and character, we cannot overlook the fact that Jesus sent his disciples out with clear, simple instructions on what to do and said very little about what they should say (Matt.28:19,20; Mark 3:14, 6:7; Luke 9:1,2).

The Biblical foundation of the HSSM focuses on a return to the simplicity of discipleship as Jesus practiced and as Jesus intended to be repeated one generation after the other. For the Biblical Foundation this chapter considers God's original mandate for men and women at creation; it includes the training and commissioning of the new person in Christ. The chapter's two-part exegesis focusses on the creation narrative of Genesis 1 and then the purpose of the training of the twelve from Mark 3:14. God's original intentions and His methods in reaching His goals cannot be improved. Rather, these are the very things people need to rediscover today in order to fulfill the Great Commission of making disciples of all nations (Matt. 28:19-20).

Old Testament Foundation

In order to understand God's purposes for humanity, it is necessary to begin with the creation narratives and then follow developments throughout redemptive history as recorded in Scripture. Mandates in the New Covenant are directly related to those given to Adam at creation. Even when considering the results of Adam's fall, it is apparent that the New Covenant mandates are clearly about restoration and fulfillment of the creation mandates. While those living in the times of the Old Testament may not considered God

as their father, people can now interpret this text considering the fuller revelation that believers in Christ are His sons and daughters.¹

Genesis 1:26-28

Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So, God created man in his own image, in the image of God he created him; male and female He created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."²

This narrative gives the foundational intentions and plans of God for humankind.

While God created many things, humanity was to be His special creation. Keil and Delitzsch maintain, "... the creation of man³ does not take place through a word addressed by God to the earth, but as the result of the divine decree, '*We will make man in Our image, after our likeness,*' which proclaims at the very outset the distinction and pre-eminence of mankind above all the other creatures of the earth."⁴ Similarly Vern Poythress comments: "God's original creation of man is analogous to his providential creation of each human individual, who is created in the image of God (Job 33:4; Ps.

¹ The use of the term "son" in the Holy Bible is not limited to the male gender. While the terms "sons and daughters" is used here to make that clear, wherever "son" is used alone it assumes the inclusion of both genders in the parent-child relationship that God has with humans.

² *The Holy Bible: English Standard Version* (Wheaton, IL: Standard Bible Society, 2001), Gen. 1:26–28. The English Standard Version of the Bible is used unless otherwise stated.

³ The Holy Bible uses the term "man" to refer to both men and women in many instances.

⁴ Keil and Delitzsch, *Keil and Delitzsch Commentary on the Old Testament: Pentateuch* (Peabody, MA: Hendrickson Publishers, 1996), 1: 38.

139:13-16; 1 Cor. 11:7; James 3:9).⁵ Gordon Wenham outlines a summary of the verses like this:

- 26A Announcement in the first person of God's intention
- 26b Purpose of man's creation: to rule the earth
- 27 Creation of man
- 28 Blessing to man: to procreate and rule the earth⁶

There is a noticeable shift from the "consistent use of the verb in the jussive (e.g., "Let there be") to a cohortative ("Let us make"). God's declaration "Let us make man" was a unique expression compared to the record of the rest of creation. The description of creation changes from the impersonal, "let something happen," to "Let us make."⁷ While early Christians saw the plural that is used as proof of the Trinity, it is not likely that this is what was intended when the text was written. The use of the plural could be an instance of the use of the royal plural as used in other ancient literature, or it could be a plural of exhortation. There are other examples of first person plural elsewhere in the Old Testament (Gen 3:22; 11:7; Isa 6:8). Most likely, it is a picture of the heavenly court over which God presides. As the Psalmist states, "God has taken his place in the divine council; in the midst of the gods he holds judgment."⁸

Perhaps, as Derek Kidner asserts, the change to first person plural signifies an emphasis on the importance of this last act of creation:

⁵ Vern S. Poythress, "Correlations with Providence in Genesis 1," *The Westminster Theological Journal* 77, no. 1 (2015), 85, accessed December 16, 2016), *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁶ Gordon John Wenham, *Genesis 1-15*, Word Biblical Commentary, gen. eds. David Allen Hubbard and Glenn W. Barker (Grand Rapids, MI: Zondervan, 2014), 2.

⁷ Robert Davidson, *Genesis 1-11*, The Cambridge Bible Commentary (Cambridge, UK: Cambridge University Press, 1973), 24.

⁸ Ps. 82:1 (ESV).

In both the opening chapters of Genesis man is portrayed as *in* nature and *over* it, continuous with it and discontinuous . . . But the stress falls on his distinctness. “Let us make” stands in tacit contrast with ‘Let the earth bring forth’ (24); the note of self-communing and the imprecise plural proclaim it’s a momentous step; and this done, the whole creation is complete. *Vis-à-vis* the animals and is set apart by his office (1:26b, 28b; 2:19; *cf. Ps. 8:4-8; Jas. 3:7 and still more by his nature (2:20); but his crowning glory is his relation to God.* (Kidner’s italics)⁹

These words could be called the Magna Carta of humanity, as the term *image* (Hebrew, *tselem*) speaks of a representation of a god like a statue but it can also mean a copy or a duplicate. The term *likeness* (Hebrew, *demut*) is a more general term meaning a resemblance.¹⁰ Adam was created as a sort of divine son in the likeness of his father, God. The phrase “the image of God” is found only four times in the Old Testament, in Genesis 1:26,27 (twice) and 9:6; the same expression is used of Adam in Genesis 5:3, saying he fathered a son “after his image.” In Egyptian and Mesopotamian society, the king was referred to as “the image of God;” Victor Hamilton points out that this term was used only by royalty and never to a common man. In God’s eyes, all men and women are royalty because they are related to Him.¹¹

Wenham states that the prepositions כ “in, by” and כ “as, like” are not exact synonyms, although their semantic fields do overlap. But in this verse the early translators and most modern commentators agree that כ “in” is virtually equivalent to כ “like, according to.” However, he notes that several, including Clines, argue that the כ has the rarer meaning “in the capacity of” as in Exodus 6:3. Thus Clines argues that man

⁹ Derek Kidner, *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1960), 1: 50.

¹⁰ Davidson, *Genesis 1-11*, 25.

¹¹ Victor P. Hamilton, *The Book of Genesis: Chapters 1-17*, New International Commentary on the Old Testament Series (Grand Rapids MI: Eerdmans, 1990), 135.

was not created as an imitation of the divine image but to *be* the divine image.¹² The word *image* refers to the mental and spiritual faculties that humankind shares with God; however, it also carries the meaning of physical resemblance; this communicates that humankind is God's representative on earth. Psalm 8 says that mankind was created a little lower than the angels, crowned with glory and made to rule the works of God's hands (Psalms 8:5,6).

Carly L. Crouch uses the linguistic and cultural background of the Hebrew words, translated image, and likeness to show that verses 26 and 27 can be read as a statement of God as parent to the man and woman.¹³ Other ancient near eastern texts, such as those of Egypt and Mesopotamia, spoke of their kings as sons of God who bear the image of God. This shade of meaning attached to the words is confirmed in the writings of Isaiah, Jeremiah, and Malachi where God is "He who created you" or He who formed you" (Isa. 43:1, 44:2, 21, 24; Jer. 1:1). Malachi 1:1 asks the question, "Have we not all one father?" And God is portrayed in parental imagery throughout Scripture (Job 33:4; Ps 139:13-16; 1 Cor. 11:7; Jas 3:9). Many of His attributes reflect those of a parent, such as the way He protects and provides for His people (Num. 6:22-27, Deut. 8:5,22:6; Isa. 64:8; Hos. 11:1; Psa. 68:5, 103:13; Jer. 3:19, 31:9; Gal. 3:26; Eph. 3:14)

Likeness and image demonstrate that the creation of humankind was special in that Adam was uniquely like God and reflected some attributes and nature and abilities possessed originally only by God. Humanity is set into creation in a special, familial relationship with the Creator. Some older theologians including Luther stated that the two

¹² Wenham, *Genesis 1-15*, 1: 29.

¹³ Carly L. Crouch, "Genesis 1:26-7 as a Statement of Humanity's Divine Parentage," *The Journal of Theological Studies* 61, no. 1 (April 2010), 1-15, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

words are synonymous and are merely combined to add intensity to the thought: “an image which is like Us.”¹⁴ It is generally accepted that the word *likeness* is less important and thus omitted in the following verse, but to prevent the conclusion that humankind is the exact image of God, the word *likeness* is added as a modifier. Another approach reverses this and suggests that likeness is an intensifier signaling that something about God can be known by studying his image, man.¹⁵

While the passage begins with God saying, “Let us (plural) create man” in verse 26, it soon changes to the singular in verse 27 saying, “God created man in his own [singular] image.” This is clearly a relationship of a father to a child rather than a decision of a divine council. As Walter Brueggemann points out, “There is one way in which God is imaged in the world and only one: humanness! This is the only creature, the only part of creation, which discloses to us something about the reality of God.”¹⁶

Christians will hear in this text the sending of Jesus who is “the image of God” (2 Cor. 4:4; Col. 1:15). As Philippians 2:6-8 states, “He was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” Jesus models a new disclosure of God and embodies a call for a new human community.

¹⁴ Keil and Delitzsch, *Commentary on the Old Testament* Volume 1, 39.

¹⁵ Hamilton, *The Book of Genesis: Chapters 1-17*, 136.

¹⁶ Walter Brueggemann, *Genesis, Interpretation: A Bible Commentary for Teaching and Preaching* (Atlanta, GA: Westminster John Knox Press, 2010), 32.

God then gives two assignments to the male and the female, those of multiplying and ruling. The man and the woman together are to carry on the family line through procreation and to carry on the family responsibility of governing or ruling over the earth.

Be Fruitful and Multiply

This motif recurs throughout Genesis in association with divine blessing (see 9:1, 7; 17:20; 28:3; 35:11; 48:4) and serves as the basis of the Biblical view that raising faithful children is a part of God's creation plan for humankind. God's creation plan is that the whole earth should be populated by those who know Him and who serve wisely as His vice-regents or representatives.¹⁷ Humankind was created male and female, making the partnership between husband and wife the central relationship of all creation. This is seen in Genesis 2:18. God says it is not good for Adam to be alone and creates from him a partner to share in the responsibility of governing and to allow for a multiplication of "sons and daughters."

God intends for successive generations of His children to live in a relational community with Him and with each other. God as their Father blessed them, and this blessing included the ability He gave them to be fruitful, to multiply, and to rule over the earth (Ge. 1:28). Kidner says,

To bless is to bestow not only a gift but a function (*cf.* 1:22; 2:3; *cf.* also the parting blessing of Isaac, Jacob, and Moses), and to do so with warm concern. At its highest, it is God turning full-face to the recipient (*cf.* Nu. 6:24-26) in self-giving (Acts 3:26).¹⁸

¹⁷ Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 51–52.

¹⁸ Kidner, *Genesis*, 52.

God wanted the earth to be filled with His children, and for all of them to have a special, intimate relationship with Him.

Have Dominion

Adam was created to take care of his Father's work of creation in much the same way that an earthly son is assigned to oversee his father's business. He was immediately assigned to be the caretaker and governor of creation (Gen. 1:28-30). "Because human beings are created in God's image they are his representatives on earth and should 'rule . . . over all the earth' (26).¹⁹ Humankind is to exercise dominion (*rāḡā*) over all other living creatures. This verb appears twenty-two times in the Qal stem. The majority of these instances deal either with human relationships (Lev. 25:43, 46, 53—a master over a hired servant; 1 K. 5:30 [Eng. 16]; 9:23—an administrator over his employees; 1 K. 5:4 [Eng. 4:24]; Ps. 72:8; 110:2—a king over his subjects), or the rule of one nation over another (Lev. 26:17; Num. 24:19; Neh. 9:28; Ps 68:28 [Eng. 27]; Isa 14:2, 6; Ezek 29:15), or a shepherd's supervision of his flock (Ezek. 34:4).²⁰

Brueggemann says that the human attests to the goodness of God by exercising "freedom with" and "authority over" all the other creatures. But this mandate of dominion must be fulfilled in the same way God exercises power. It is not a rule of coercion and tyranny but a rule of a loving caretaker, someone much like a shepherd or

¹⁹ Gordon J. Wenham, "Genesis," *New Bible Commentary: 21st Century Edition*, 4th ed. (Leicester, UK; Downers Grove, IL: Inter-Varsity Press, 1994), 61.

²⁰ Hamilton, *The Book of Genesis: Chapters 1-17*, 137.

gardener. It is a rule of graciousness and self-giving.²¹ So Adam was to lovingly care for the garden but he was also to protect the garden from intruders.

In Genesis 2:15 Adam was also assigned the task to “serve and guard” לַעֲבֹדָה וּלְשָׁמְרָה (*l'avdah ul'shamrah*) the Garden. For this, he was given delegated authority. The fact that he was expected to guard the Garden could refer to the fact that the Garden was only a portion of creation which needed to be tended to or protected from the rest of the untended creation. This also helps make sense of the call to subdue the whole creation. Later the text recounts that something evil entered the garden in the form of the serpent; as Genesis 3 unfolds, it became clear that it was not only Adam's mandate to operate in authority over the garden but also over this intruder that lived rebelliously independent of the will of God. Sadly, Adam chooses not to exercise his authority. He fails. The chapter justly becomes known as The Fall.

Speaking Praise over Creation

The intimacy of relationship was the norm from the beginning of humanity; human beings were given a place to listen to and talk to the Creator. God repeatedly spoke to people, and they spoke to Him. For example, consider the conversation of God with Adam and Eve; it was a two-way dialogue (Gen. 2:23, 3:10). Then God invited Adam to participate in proclamation and in the praise and naming of creation. The first chapter ends with God praising all of creation.

If the details of His work were pronounced ‘good’ (4, 10, 12, 18, 21, 25), the whole is *very good*. Old and New Testament alike endorse this in their call to a

²¹ Brueggemann, *Genesis*. 33.

thankful acceptance of things material (e.g., Ps 104:24; 1 Tim 4:3-5) as both from and for God.²²

Many Jewish scholars and Christian theologians point to aspects of praise and worship in the creation account and describe the narrative as liturgical²³. God praises all that is created, and creation gives praise to God (Gen. 1:4,10,12,18, 21, 25, 31).

It is interesting to note that, according to Kilcrease, the activities of each day of creation correspond to an aspect of the construction of the Tabernacle in the Wilderness. The Tabernacle and the later the Temple are, therefore, intended to represent a microcosm of creation. The Sabbath rest is instituted for humankind to stop, give praise to God, and appreciate His creation. Adam and Eve were created in the image of God and designed to be Temples of His presence.²⁴

After praising the creation by pronouncing it good (Gen. 1:4.10.12,18,21,25,31), God passed to Adam the responsibility of the ongoing praise of creation. As a part of his new God-given authority, Adam had the responsibility of doing an inventory of the animals conferred upon him (Gen. 2:19-23). Following that, Adam, in an action similar to God, proclaimed over creation what each animal was to be named. Adam acknowledged creation and issued speech over it in a fashion similar to his Creator Father. As Wenham asserts:

Genesis 1 not only asserts the sovereign power of God the creator, it affirms the centrality of mankind in the divine plan.” But the results of the fall of Adam made humanity unable and unwilling to fulfill the mandates given to them at creation. The command to not eat from the tree of the Knowledge of Good and Evil

²² Kidner, *Genesis*, 53.

²³ Jack Kilcrease, “Creation Praise: A Short Liturgical Reading of Genesis 1-2 and the Book of Revelation,” *Pro Ecclesia* XXI, no. 3 (Summer 2012): 314–325.

demonstrated that it was God's intent for mankind to receive its knowledge exclusively from God and live by His words.²⁵

Jon Mark Ruthven, a Regent University Theologian and lecturer for the United Theological Seminary Doctor of Ministry program, points out that in the Hebrew culture, the right or responsibility to name something is given to one who has authority over it, owns it, or has responsibility for it. Once someone names something, that 'something' loses its power and that person, the 'namer,' has control over it.

The name given also speaks of the purpose and destiny of the person.²⁶ This is the reason the names of several people were changed in scripture (Gen.17:5, 17:15, 32:28). Even Jesus changed the name of Simon to Peter. The naming of creation was part of the charge to Adam and Eve to have dominion over creation. It is interesting to note then, that this mandate to Adam is similar to the commission given to Jesus' disciples in Mark 3:14-15 to be with him, be sent out to proclaim, and have dominion to cast out demons. The second part of this paper addresses this New Covenant continuation and restoration of the purposes of God.

Multigenerational Passing of Responsibility

The Old Testament not only records many examples of the passing on of the familial responsibilities from one generation to another within the natural family, but also it records the actions of spiritual fathers passing on various responsibilities to spiritual sons (Duet. 34:9; 1 Kings 2:12; 2 Tim. 2:2). God's covenant with Abraham began a multigenerational chain of blessing from God and then God used his generations to bless

²⁵ Ibid., 318-320.

²⁶ Jon Mark Ruthven, "Class Lectures" (Doctor of Ministry program, United Theological Seminary, Dayton, Ohio, January and August of 2015).

the rest of the world. Moses continued the pattern of spiritual fathers shaping spiritual sons for God's service as he trained his successor Joshua.

Moses himself was a lifelong learner who not only was educated in Egypt but also remained open to the training and counsel of others. While the details remain unknown, the text indicates that Moses spent years with his father-in-law Jethro before God sent him back to Egypt for his leadership assignment (Exod. 4:18). Later in Exodus 18:5-24, after Moses was leading Israel, Jethro appeared again and trained Moses on how to delegate the responsibility of caring for God's people (Exod. 18:17-27). The text shows Moses as one who received correction and counsel and later trained his successor, Joshua, over many years (Exod.33:11; Num. 11:28).

Moses undertook the process of training Joshua when Joshua was a young man (Exod.33:11; Num. 11:28). Two distinct foundational disciplines built into Joshua's character were the importance of spending time with God and the need to listen to the voice of God. Exodus 33:11 says, "Thus the Lord used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent. (ESV)"

Joshua learned the way most people learn best—by serving Moses while observing how Moses lived and how he led people. Joshua learned to seek and hear God by being with Moses in the tent of meeting (Exod.33:11). This illustrates the need for young, emerging leaders to spend time in the presence of God in addition to their time spent in practical training on ministry and theology. The inner workings of God on a person's heart and the establishment of a foundation of intimacy with God can be seen to be critical in the formation of all true leaders. Moses also imparted the Holy Spirit to Joshua.

Deuteronomy 34:9 states that “Joshua was filled with the spirit of wisdom, for Moses had laid his hands on him (ESV).”

Joshua was not only prepared in an intimate relationship with God that was formed through being with Moses and observing him, but also was filled with the Holy Spirit through impartation from Moses. In this impartation, Joshua was given an anointing to hear God and lead Israel according to what he heard. While he did not perform miracles in the same way, his leadership of the conquest of the land showed that he heard God in how he chose to fight each battle differently. For example it is implied that God guided him in leading Israel around Jericho seven times resulting in the miraculous destruction of the wall.

This all illustrates the need for impartation given from mature leaders to emerging leaders. The laying on of hands can be seen to be critical for imparting spiritual gifts, spiritual power and eventually even the passing on of a mantle of authority. God used and honored the practice of laying on of hands in addition to the more educational portion of preparation. While this may not make sense to a modern mind, God chooses to use impartation to pass on spiritual gifts (Numbers 11:16,17; Deuteronomy 34:9; 2 Kings 2:9–15; John 20:21–22; Acts 6:6, 8:17, Acts 13:3, Acts 19:6; 1 Timothy 4:14; 2 Timothy 1:6)

Another training relationship in the Old Testament was the training of Elisha by Elijah. Elijah himself provides us with a wonderful model for evangelism through love and power. Robin Gallaher Branch discusses Elijah’s approach to the opinionated widow

that he stayed with. (1 Kings 17)²⁷ He demonstrates compassion, listening and counseling skills and prays for her needs. Branch also discussed how Elijah partnered with God through miracles which become signs and wonders in evangelism. So Elijah is one of the best examples of someone whose relationship with God resulted in God's ability to speak to him and instruct him in what to do. And in his later years he began to train another who would follow in his footsteps.

In 1 Kings 19, God instructed Elijah to call Elisha to the ministry of being a prophet in Israel. Elijah obeyed. He threw his mantle over a man named Elisha while Elisha was working in his father's fields. The expectation was for the young disciple to leave his father and his work, and follow the prophet into his newly given role (1 Kings 19:19-21). However, there was a cost involved in this process for Elisha. After some time of serving his mentor in a relational training process, Elisha wanted to receive a double portion of the power and authority as Elijah departed from the earth in 2 Kings 2. This double portion arises from the practice in Israel for fathers to pass a double portion of inheritance on to the first-born son. Even in the conversation leading to Elijah's departure, Elisha remained with Elijah and received the power and authority he needed to take up the baton of his next generation prophetic role.

Elisha saw it and he cried, "My father, my father! The chariots of Israel and its horsemen!" And he saw him no more. Then he took hold of his own clothes and tore them in two pieces. And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. Then he took the cloak of Elijah that had fallen from him and struck the water, saying, "Where is the Lord, the God of Elijah?" And when he had struck the water, the water was parted to one side and to the other, and Elisha went over.²⁸

²⁷ Robin Gallaher Branch, "Evangelism Via Power and Lifestyle: Elijah's Method in 1 Kings 17," *Missionalia* 31, no. 2 (August 2003): 293-304.

²⁸ 2 Ki. 2:11-14 (NASB).

The expression “sons of the prophets” was used for the disciples and trainees of prophets (2 Kings 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1). Mature prophets operated these training programs for groups of young prophets (1 Sam. 19:19-24; see also 1 Sam. 10:5-6, 10-13; 2 Kings 9:1-3; Ezr. 5:2). Prophets were in general considered to be the ideal sons of God because they demonstrated an early restoration of the intimacy that God intended for all his people.²⁹ God has always wanted men and women to have the intimacy that Adam and Even had in the garden; this intimacy involved conversation. The prophets lived in such a relationship because they heard from God and then also spoke for Him with inspired speech as they prophesied. Prophets in the Old Testament acted as forerunners of events in the New Testament when they predicted a day coming in which all God's people would be able to hear God and speak for Him.

“As for Me, this is My covenant with them,” says the LORD: “My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring,” says the LORD, “from now and forever.”³⁰

This ability of all people to hear God’s voice and speak for Him would come about by a widespread outpouring of the Holy Spirit as promised in Joel 2. It would result in sons and daughters who would prophesy, old men who would dream dreams, and even the servants of God’s people who would receive the Holy Spirit (Joel 2:28,29).

This promise was partially fulfilled on the Day of Pentecost. It triggered a long-running multi-generational chain of those who carried the presence of the Holy Spirit and moved in the various Biblical, charismatic ministry, and prophetic gifting. The general pattern of this chain was that one generation trained the next in intimacy with God and

²⁹ Ruthvan, “Class Lecture,” January 2016.

³⁰ Is 59:21 (NASB).

imparted to the following generation the power and gifts of the Holy Spirit. The New Testament shows that Jesus Himself was the ideal disciple who then, in turn, discipled others. Jesus lived on the earth as a man who listened to the father voice and obeyed (John 5:19).

Before turning attention to the disciple making of Jesus, it is important to note that Jesus was Himself the perfect disciple. Isaiah 50 is a prophetic passage about Jesus Himself.

The Lord GOD has given Me the tongue of disciples,
That I may know how to sustain the weary one with a word.
He awakens Me morning by morning,
He awakens My ear to listen as a disciple.
The Lord GOD has opened My ear;
And I was not disobedient
Nor did I turn back.³¹

Jesus was not only being strategic by selecting leaders, but also was on a mission to reproduce qualities that He had personally embodied. The Isaiah passage shows Jesus as a man with perfect spiritual hearing.³² He had His spiritual ears opened by God so that He could listen as a disciple (e.g. John 5:19-20; 12:49; 14:31; 15:15). He regularly heard God the Father and then obeyed His voice (John 5:19). Whatever the Father told him to do, He did. He did not turn back from the voice of God nor was He disobedient in any way. It is the will of God for every person to be able to hear God's voice and out of that listening, to form a relationship that will be maintained throughout life. A disciple is, essentially, one who hears and then obeys. A benefit of this hearing and obeying relationship is that a disciple is guided throughout his or her life.

³¹ Isa. 50:4-5 (NASB).

³² Alan Vincent, "Teaching," (lectures, Ephrata Community Church, Ephrata, PA, 2012).

Jesus not only had the ear of a disciple but also “the tongue of a disciple” (Is. 50:4-5). In this listening relationship with the Father, Jesus was inspired to know what to say in each situation. He knew the exact words needed to “sustain the weary one with a word.” He spoke inspired speech to others from and for God (cite Biblical examples). He was even given words of knowledge and words of prophecy that He delivered (Biblical examples). He moved in these gifts of the Holy Spirit as a man, just as He healed the sick and cast out demons as a man. The New Testament records that Jesus was a perfect, complete, and obedient disciple of the Father who then reproduced Himself in other disciples so that they also would be able to hear from, obey, and speak for God. “Jesus models for us the new disclosure of God and embodies a call for a new human community.”³³ Turning now to the Biblical Foundations of the New Testament text will reveal that the themes of sonship, multigenerational succession, and impartation are all employed by Jesus and others in the plan of God to restore his relationship with mankind.

New Testament Foundations

Adam and Eve’s decision to act independently of God instead of obeying Him resulted in massive, damaging changes for humanity and all creation. Adam and Eve lost the intimate relationship with the speaking God by eating of the tree of the Knowledge of Good and Evil (Gen 3:6). From that point on, as Romans 1:21-23 states, people no longer acknowledged God or gave thanks to Him; they worshiped the creation rather than the Creator; and, in seeking and claiming wisdom apart from God, they become foolish.

³³ James R. Edwards, *The Gospel According to Mark* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2002).

For God's original intent to be fulfilled, God needed to bring forth a new family of adopted sons and daughters. Jesus Christ, the only-begotten Son of God, became the firstborn of many adopted sons and daughters to follow. As Paul states in 1 Corinthians 15:45, "The first man, Adam, became a living soul. The last Adam became a life-giving spirit." Many fallen descendants of Adam were born again and became new through Jesus Christ. For those who became "sons" of God (a word better stated "children," as it is meant to include women), "all things became new" (2 Cor 5:17) as God restored His image and likeness in this new line. Paul writes to early Christians in Ephesians 4:24 to "put on the new self, created after the likeness of God in true righteousness and holiness (ESV)." In Colossians 3:10 (ESV), Paul explains that they have put on the new self, which is being renewed in knowledge after the image of its creator.

The new children were those who would hear and obey God. Having received righteousness as a gift, the new standard of these righteous adopted children, after having become united with Christ, was that they began to hear and obey God just as Christ did. They would again move in intimacy with the speaking God. He would guide them directly as by putting his Holy Spirit within them, writing His law on their hearts, and speaking to them in regular personal communication (Is 59:21). It was God's intention to bring forth a new family of sons and daughters in the form of a new creation.

¹⁹For the creation waits with eager longing for the revealing of the sons of God.

²⁰For the creation was subjected to futility, . . . in hope ²¹that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God . . . as we wait eagerly for adoption as sons, the redemption of our bodies.³⁴

³⁴ Ro 8:19–24 (ESV).

The New Covenant arrived with the inauguration of a new Kingdom in the person and ministry of Jesus Christ. Jesus came as the one who would “baptize in the Holy Spirit” (John 1:32-34, Matt. 3:11, Mark 1:8, Luke 3:16). His life and ministry exemplified what God intends for all people. Jesus’ sacrificial death made life in the Holy Spirit possible, and after His ascension, the Holy Spirit came as promised (Acts 2:1-4). Jesus’ supernatural, charismatic life was lived as a man; He laid aside His prerogatives of being God and became a human being (Phil. 2:6-8). Jesus was a man who lived his earthly life full of the Holy Spirit. It was out of His relationship with the Father and the power of the Holy Spirit that He accomplished His work of teaching, performing miracles, and then dying on the cross. Jesus was a man with perfect hearing, who listened to the voice of the Father and obeyed the Father’s instructions. This resulted in many miracles, and the healing and deliverance of many, as the power of the Kingdom came to them.

But Jesus was leading the way for many to follow. God’s intentions were that many others would carry on the work of Jesus, which included the signs and wonders. Jesus chose twelve, as the first group of men were called, to be discipled and then to be sent out (Mark 3:14). He chose them to pour His life into so that He could see them carry on His work after He left the earth. Jesus showed that while the spirit and nature of man is changed and made new in the new birth experience, there is still a formation process that is necessary to prepare the new sons and daughters of God for service in the Kingdom work. Jesus initially chose twelve to shape over a three-year period.

The Purpose of Calling the Twelve in Mark 3:13-14

This passage is one of the most important in the New Testament for understanding the intentions and methods Jesus used in training and sending.

And he went up on the mountain and called to him those whom he desired, and they came to him. And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons.³⁵

As James Brooks points out, the fact that he chose twelve (just as there were twelve tribes in Israel) communicates that these twelve would form God's new people and God's new creation.³⁶ It is likely that the Gospel of Mark was the first gospel, and there is some evidence that Matthew and Luke had this written record of the life of Jesus before them when their similar books were written. As William Lane states, "If Mark is indeed the first Gospel, it merits the most careful consideration."³⁷ Mark records the inauguration of the preaching of the kingdom with signs and wonders following. Lane put it this way: "The evangelist's intention is grasped when the opening line of the Gospel is paraphrased, 'The beginning of the preaching of the joyful tidings.'"³⁸ This gives us a glimpse into the perspective from which Mark wrote his gospel.

As R.T. France points out in his commentary on this passage, Mark precedes his first major Gospel discourse in chapter four by first introducing several groups of people and showing their response to Jesus. He first introduces the twelve disciples whom Jesus wants to be with Him. Then Mark introduces a hostile delegation of scribes from

³⁵ Mark 3:13–15 (ESV).

³⁶ James A. Brooks, *Mark: An Exegetical and Theological Exposition of Holy Scripture* (Nashville, TN: Holman Reference, 1991), 72.

³⁷ William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 1.

³⁸ Lane, *The Gospel of Mark*, 1.

Jerusalem (Mark 3:22). Lastly Mark introduces Jesus' family; the members try to take control of Him but fail in their mission (Mark 3:31-35). "The device enables the reader to compare and contrast two different levels of opposition to Jesus, with their parallel charges of madness (v. 21) and demon possession (vv. 22, 30)."³⁹

The final comparison is between the natural family of Jesus, who remain outsiders, and the "true family" of Jesus, who are in the inner circle. The narrative then proceeds into chapter four where the parable of the soils illustrates again the variety of reactions to the word of God. The whole section shows how Jesus focusses on those who respond to His words and the specific selection of twelve who would be with Him as His family in a learning process. Jesus prepares them to carry on this training which forms, equips, and then releases each disciple into the larger Kingdom mission.

The concept of making disciples was important throughout the Gospel of Mark; this is shown because the word *mathētē*, disciple, is used forty-six times. Mark emphasizes the freedom of Jesus in choosing those He wanted, and also the immediate response of those he chose.⁴⁰ Jesus called those whom He Himself wished. The pronoun is emphatic, as the reflexive use, "He Himself" indicates. It shows that those who came did so because of His desire.⁴¹ While they did then respond and come, it was the choice and call of Jesus that made them disciples.

The previous chapters make it clear that the twelve were not the only ones who responded positively to Jesus and His message. But the twelve were selected from the

³⁹ R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI, W. B. Eerdmans, 2002), 156.

⁴⁰ Brooks, *Mark*. 71.

⁴¹ C. F. D. Moule, *The Gospel According to Mark*, The Cambridge Bible Commentary (Cambridge, UK: Cambridge University Press, 1965), 56.

wider group to become His special circle of family companions for the purpose of formation and training. While the number may not be important, other Gospels do mention the number in relation to the restoration of Israel. Ten of the twelve tribes had already disappeared as social units after the Assyrian invasion of the eighth century BC, but some had hopes of their eschatological restoration of the Ten Lost Tribes.⁴² So, the number twelve represented completion, fulfillment, and the fullness of time in the destiny of Israel. Even the Qumran Community was ruled by a council of twelve. In the Temple Scroll, portions of the Torah were rewritten referring to a future king of Israel who would have a council of twelve princes, twelve priests, and twelve Levites.⁴³ The number must have been considered important enough to preserve because the disciples later felt they needed to replace Judas (Acts 1:16-26). The number and ideas associated with it point to the establishment of the Kingdom of God by Jesus by the means of relational training.

As Lane points out, “In the calling of the twelve Jesus orders his work and theirs in accordance with the structure of redemptive history and its goal, the creation of the community of God.”⁴⁴ This important action that Jesus took occurred on a mountain and is presumably meant to be reminiscent of the setting in which Israel was constituted a people (Exod. 18-19).⁴⁵ A mountain represents a place of revelation, a place close to

⁴² Joel Marcus, *Mark 1-8*, Anchor Yale Bible Commentary, vol. 27 (New Haven: Yale University Press, 2002), 267.

⁴³ Adela Yarbro Collins, *Mark: A Commentary*, Interpretation: A Bible Commentary for Teaching and Preaching, ed. Harold W. Attridge, 2nd ed. (Minneapolis, MN: Fortress Press, 2007), 216.

⁴⁴ Lane, *The Gospel of Mark*, 133.

⁴⁵ Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001), 150.

God.⁴⁶ The twelve became not only close students and eventually coworkers with Jesus and with each other but also were first and foremost family to each other (Matt. 12:49; Mark 3:34; Luke 8:21). Jesus was building a community where they would experience fellowship, companionship, spiritual formation, and a resulting life purpose. Their call was initially an invitation to relationship and then to ministry. As Branch points out Jesus redefined family in terms of relationship with him.⁴⁷

Appointed to be with Him and to be Sent Out

Jesus invites the twelve into a process of recovering the image of God in their lives. “The simple prepositional phrase “to be with Him” has huge significance in the Gospel of Mark. Discipleship is a relational task, a “who” before “what.” Being with Him comes first.⁴⁸ God is first interested in a person’s being and only later in a person’s doing.

James Edwards discusses the process of recovering the image of God in terms of dealing with idols of our heart.

If, as Gen 3:4-5 indicates, the essence of sin is substituting a false god for the true God, being with Jesus becomes the way of forsaking human idols and honoring the true God, thus recovering the image of God (Gen 1:26-27) Their call spans three elements of human experience—the relational, verbal, and behavioral. Discipleship is a matter of being *with* Jesus, of *speaking* his message, and of *acting* in His name by casting out demons. [*Italics in original*].⁴⁹

⁴⁶ Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 156.

⁴⁷ R.G. Branch, “A Study of the Woman in the Crowd and Her Desperate Courage (Mark 5:21–43),” *In die Skriflig/In Luce Verbi* 47, no. 1, (2013): 8, accessed December 7, 2017, <http://dx.doi.org/10.4102/ids.v47i1.649>.

⁴⁸ Lamar Williamson, *Mark*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Westminster John Knox Press, 2009), 81.

⁴⁹ Edwards, *The Gospel According to Mark*, 101.

Edwards points out that the word for disciple in both its Greek and Hebrew roots, means student or learner, specifically one who learns in active fellowship, as in being an apprentice. While the ultimate intent of Jesus was to send these twelve as extensions of His own work, initially they began as apprentices who formed an inner circle of the followers of Jesus for the purpose of being trained. Apprentices in those days would have been treated as family and would have lived and traveled with their teacher. Mark's verb *epoiēsen*, made, is the same as that of Genesis 1:1 (LXX). This is a common verb, but it is possible that Mark wanted to recall the opening line of Genesis, "In the beginning God made heaven and earth," signifying that the twelve disciples are also a new creation.⁵⁰

The main verb and action signify that Jesus appointed twelve. Some early manuscripts stop with this, but some other earlier manuscripts add, "those whom he also named as apostles."⁵¹ Even that addition does not take this to mean that Jesus was creating bishops to rule his church and giving them an office. The word *apostle* was not an ecclesiastical term at the time but simply meant "sent one."

The text follows this main sentence with two sub points.

SENTENCE: "And he appointed twelve (whom he also named apostles)"

SUB-POINT: "so that they might be with him"

SUB-POINT: "and he might send them out to preach and have authority to cast out demons"⁵²

Jesus appointed the twelve so that they might be with Him. This was His simple yet effective strategy of training, using apprenticeship, and making disciples. As Edwards

⁵⁰ Edwards, *The Gospel According to Mark*, 101.

⁵¹ The manuscripts including this variant are B C* Θ f13 28 pcyhmg co. The phrase is completely omitted by A C2 (D) L f1 33 latt sy sams and is placed after ἵνα ᾖσιν μετ' αὐτοῦ in W (Δ).

⁵² Steven E. Runge, *The Lexham High Definition New Testament: ESV Edition* (Bellingham, WA: Lexham Press, 2008–2014), Mk 3:14–15.

points out, this is significant in that discipleship is a relationship before it is a task, a “who” before it is a “what.”⁵³ As Genesis 3:4–5 shows, the essence of sin is substituting a false god for the true God. Therefore, being with Jesus for those who truly become His disciples becomes the way of forsaking human idols and honoring the true God, thus recovering the image of God (Gen 1:26–27).⁵⁴

The second sub-point, which builds on the first, was that Jesus appointed the twelve so that He might send them out to preach and have authority to cast out demons. The word disciple means to be a herald, as in one who has official authority to make a public announcement of some weighty matter on behalf of another.⁵⁵ This further clarifies that He was not primarily intending to create a governmental office for the twelve or singling out those who would later write scripture (as almost all of them did not). Nor were they chosen and trained to write theology or teach in Bible schools. Jesus wanted a few disciples whom He could train so they could help Him in the work of announcing the arrival of the Kingdom; they would use the superior authority and power of this Kingdom to displace the powers of darkness (1 John 5:1-12). Jesus intended that these twelve would pass on what they learned to others through discipling relationships (Matt. 28:18-20).

The word “appoint” here, ποιέω, means “to cause someone to assume a particular type of function—“to assign to a task, to cause people to assume responsibilities for a

⁵³ Edwards, *The Gospel According to Mark*, 101.

⁵⁴ Edwards, *The Gospel According to Mark*, 57.

⁵⁵ Moule, *The Gospel according to Mark*, 57.

task” (ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν).⁵⁶ As noted by Edwards, the text literally says, “he made twelve,”⁵⁷ rather than appointed twelve. “To appoint is to select from an existing lot and raise to a new status, but to make means to bring into existence. Mark’s verb (*epoiēsen*) is the same as that of Gen 1:1.”⁵⁸ This means that discipleship “makes” the disciple. That is fascinating. The process of discipleship is first about being and then later involves doing. It is a process of formation. Before the disciples were sent to announce the Kingdom, cast out demons, and heal the sick, they were to spend some time “with” Jesus (Mark 3:14).

The twelve were given a new status by being named (NIV, “designated”) “apostles.” This again recalls the creation theme, where Adam named the animals (Gen 2:19). In Jewish culture the fact that Jesus named them shows His superior role among them as their rabbi, leader, master, and Lord.⁵⁹ He named apostles (πέμπω; ἀποστέλλω; ἀπολύω); the word means to cause someone to depart for a particular purpose—“to send.”⁶⁰ An apostle is a person sent by another as a messenger or envoy.⁶¹ The term apostle was often used as a military term for the one or ones sent to represent the emperor in carrying a message or accomplishing a mission of some kind. A commander sent to conquer an enemy or to set up the government of the kingdom in a new region was said

⁵⁶ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York, NY: United Bible Societies, 1996), 483.

⁵⁷ Edwards, *The Gospel According to Mark*, 112.

⁵⁸ Edwards, *The Gospel According to Mark*, 112.

⁵⁹ Edwards, *The Gospel According to Mark*, 112.

⁶⁰ Johannes P. Louw and Eugene Albert Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2nd ed. (New York, NY: United Bible Societies, 1999).

⁶¹ M. G. Easton, *Easton’s Bible Dictionary* (New York, NY: Harper and Brothers, 1893).

to be an apostle. The company that was sent with him, even if it was a fleet of ships, was said to be the apostolic company simply because they were sent on an official mission.⁶²

While the phrase, οὗς καὶ ἀποστόλους, “whom He also named apostles,” in verse 14 is included in the Nestle-Aland 27th edition of the Greek text, it is placed in brackets to signal a textual problem.⁶³ Some modern scholars are in favor of its omission and at least eight translations have removed the phrase while another eight retain it. Christopher Skinner lists strong external evidence and internal evidence that supports the decision for inclusion made by the editorial committee.⁶⁴

Carson, Wessel, and Liefeld note that “Mark’s Gospel indicates that much of Jesus’ time was occupied with their training. The training was not an end in itself. They were to be sent out (in Mark’s Gospel not until chapter 6, verse 7). And their ministry was to consist of preaching the Good News and driving out demons (verse 15).”⁶⁵ The two are closely associated. The term “preaching,” (*kerux*) has more the idea of “presenting” or “announcing” in the sense of pointing to (and perhaps explaining) the actual event of “salvation,” which was an exorcism or healing.⁶⁶ The salvation Jesus brings involves the defeat of Satan and his demons. Other Gospels also include the healing of the sick, which is a very noticeable omission here in this version of the story. The disciples do not

⁶² Alan Vincent, “Teaching,” (lectures, Ephrata Community Church, Ephrata, PA, 2008).

⁶³ Eberhard Nestle, et al., *The Greek New Testament*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993), 96.

⁶⁴ Christopher W Skinner, “‘Whom He Also Names Apostles’: A Textual Problem in Mark 3:14,” *Bibliotheca sacra* 161, no. 643 (July 2004): 322–329, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁶⁵ D. A. Carson, Walter W. Wessel, and Walter L. Liefeld, *The Expositor’s Bible Commentary*, vol. 8, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1984), 643.

⁶⁶ Ruthven, “Class Lectures,” 2015.

actually do these things until chapter 6, which shows the fact that they needed training and experience first. This event was not an immediate appointment to an office or task, but primarily a selection and admission into a training process. They also needed to receive power, which also comes later in a time of impartation when Jesus gave them the power they needed to do these tasks (Luke 9:1, 10:19).

The Task of Announcing the Kingdom with Signs and Wonders

At the time of selecting the twelve, Jesus was planning to send them to announce (κηρύσσω) the inauguration of His kingdom. The word means to make an announcement of some news rather than the kind of pulpit preaching that is often attached to the word today. The lexical definition of *kerusso* is as follows:

to make an official announcement, *announce, make known*, by an official herald or one who functions as such (Maximus Tyr. 1, 6c κηρύττομαι=I am being announced by the herald) MPol 12:1 of the pro-consul, who announced three times that Pol. had confessed to being a Christian.—Rv 5:2 [italics in original].⁶⁷

Romans 10:14 asks the question of how people were going to hear about the new kingdom if no one announced it: πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; (How can they hear if there is no one to preach?)⁶⁸ The method of Jesus was to bring His disciples into a restored image of God through relationship and then to send them out with a mission to others. But the mission was not only to announce the Kingdom but also to demonstrate and establish it through healing and deliverance (Matt. 10:1,8; Mark 6:13).

Hendriksen and Kistemaker describe the plan and process that Jesus used to prepare His disciples to represent Him as described in Mark as three-fold in this way:

⁶⁷ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 2000), 543.

⁶⁸ Louw and Nida, *Greek-English Lexicon*, 2nd ed., 416.

association and education, mission, and demon-expulsion (give the H and K reference in a Foot). Matthew then adds the fourth item of healing. The disciples were appointed to spend time with Jesus, observe Him, and learn whatever it was that Jesus wanted to teach them. Jesus also wanted the twelve to speak for Him. That is why Jesus told them, “He who receives you receives me, and he who receives me receives him who sent me” (Matt. 10:40). Cf. Mark 6:11; John 20:21–23). In representing Him they had been chosen for a mission, being sent first to the lost sheep of the house of Israel (Matt 10:5, 6) and later, to all the nations (Matt 28:19), into all the world (Mark 16:15).

Jesus also appointed them to have authority (defined as the right and the power) to expel demons (Matt. 10:1, Mark 3:14–15) and as Matthew adds, to bring healing to people's bodies (Matt. 10:8)⁶⁹ In addition to verbalizing the message, apostles were empowered to act with authority to expel demons (Mark 3:15). This constituted the second reason for their sending. Until now the power of proclamation and exorcism had been the sole possession of Jesus, but at this point, Jesus imparted authority to them to represent Him and His Kingdom. Jesus had a dual process for training. It was firstly a transformative learning phase and then was followed by an outreach phase.

Discipleship, as modeled by Jesus, involves a cycle of formation followed by hands-on learning, as the disciple does what he or she has learned. The process involves an element of accountability. There is a completion and then a renewing of the cycle. “The apostolic commission encompasses three elements of human experience—the relational, verbal, and deeds”⁷⁰

⁶⁹ William Hendriksen and Simon J. Kistemaker, *Exposition of the Gospel According to Mark*, vol. 10, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1953–2001), 123–124.

⁷⁰ Edwards, *The Gospel According to Mark*, 102.

Examining the Various Commissioning Accounts

The method that Jesus used for training the twelve has been discussed, but more needs to be said about the content of that discipleship. While no doubt the disciples learned much about many different things, Jesus had some central goals for their training. If one wants to understand the content of Biblical discipleship, one must first consider what exactly Jesus was training the twelve to do. Jesus commanded them to go out in pairs to villages (Luke 10:1). Their final commission was to go and make disciples of all nations, teaching them to observe all that He commanded them to do (Mt 28:19-20). what Jesus emphasized when He first sent his disciples out.

According to the account in Mark 3, Jesus selected the twelve, and sent them out to announce the Kingdom and to cast out demons. Similarly, in Mark 6:7, “He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.” These texts show that along with instructions, He imparted to them authority over evil spirits. Likewise in Matt 10:1, “He called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.” The disciples’ work was to free people from all kinds of oppression and affliction, whether it was physical or emotional or psychological. Every account of a sending or a commissioning in the Gospels records the same basic instructions to heal the sick and cast out demons. For example, Luke 9:1-2 says, “He called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal.” Luke 10:9 adds more: “Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’”

In every instance where Jesus sent His disciples out, He commanded them to heal the sick and to cast out demons. And that was what they did. The disciples saw the authority of Jesus at work through them when they reported that the demons were subject to them in His name (Luke 10:17). This pattern of bringing the power and authority of the Kingdom to others was continued in the early church. It was not only in the inauguration phase of the Kingdom but it became and was normative Christianity. Although the focus today is on a spoken message about salvation, Paul reminds believers that “the kingdom of God does not consist in talk but in power” (1 Cor 4:20). Paul did not say that the gospel has power along with it, but rather that “the gospel . . . is the power of God for salvation.” (Rom 1:16). The gospel is the power of God.

Jesus wanted his disciples to continue in the pattern He had established for the twelve because He told them not to leave Jerusalem without receiving the power of the Holy Spirit. “You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). Paul clearly was committed to bringing others into the Kingdom through encounters with the power of the Holy Spirit as displayed in signs and wonders. Paul states, “For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God” (Rom 15:18-19). Paul’s message was not of words only but also deeds done in power and with signs following (1 Cor. 2:4; 4:20). It is precisely because of this that he then claimed, “I have fulfilled the ministry of the gospel of Christ” (Rom. 15:19).

The intention of Jesus clearly was that the disciples obey His commissioning by bringing others into an encounter with the saving, healing, and delivering power of God. That was the disciples' message as the Kingdom came to them. Since this was repeated in the early church, as evidenced in the record of the Book of Acts and the words of Paul in the Epistles, believers today also must carry on this same role with those with whom they connect. Signs and wonders are not simply added to validate the message. The power of God to save, heal, and deliver is the message. It is the witness itself of signs and wonders that those trained in the use of the charismata bring to people. The writer of Hebrews asserts to the Jewish believers of his day that "God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will." (Heb. 2:4)

The gospel which believers share today must be the power of God for salvation; and the curriculum and methods used must prepare students for ministry as Jesus defined it and modeled it. However, while signs and wonders were in decline before the Reformation, the reformers shifted the focus of faithful living to the matter of salvation through sacraments and began to teach Cessationism. This is a doctrine which, ". . . involves the belief that the NT miraculous sign gifts (cf. Acts 2:22; 2 Cor 12:12; Heb 2:3-4) ceased with the apostles' passing and the NT canon's completion."⁷¹

So, today as believers seek to fulfill the great commission in the same way Jesus taught his disciples to fulfill it, they must be intentional in bringing back the use of the charismata, signs, and wonders.

⁷¹ Richard L. Mayhue, "Cessationism, 'The Gifts of Healings,' and Divine Healing," *The Master's Seminary Journal* 14, no. 2 (Fall 2003): 264.

Multiplication

Jesus expanded this group of trainees to include seventy-two additional disciples who were also sent out (Luke 10:1). The instructions given to them were substantially a repetition of those already given to the twelve, therefore, the sending of this second larger group was similar to and related to the original sending of the twelve.⁷² The Book of Acts records many others who continued the same pattern of announcing the Kingdom, praying for the sick (Acts 4:14; 5:16; 8:7; 9:34; 14:10; 19:12; 28:8), and casting out demons (Acts 5:16; 8:7, 16:18; 19:12). In fact, the Book of Acts is best viewed as volume two of Luke/Acts, a set of two writings by Luke that demonstrates a continuity between the ministry of Jesus and the life of the early church (Acts 2:33).⁷³ Subsequent church history records show that if Luke had continued to record history, he could have continued to add many similar stories. The pattern of announcing the Kingdom, praying for the sick, and casting out demons was repeated many times in church history, bringing conversions and rapid growth to the church.

The Great Commission, which Jesus gave to His disciples after His resurrection, commands them to repeat this simple process (Matt. 28:18-20). In a traditional Protestant sense, this commission often is interpreted basically as a command to evangelize the lost; while it, certainly includes this, there is more which this present project seeks to stress. That is, that there is the need to see the command to make disciples in the context of what Jesus had just completed with the twelve.

⁷² William Sanday, "Jesus Christ." *A Dictionary of the Bible: Dealing with its Language, Literature, and Contents including the Biblical Theology* (New York, NY: Charles Scribner's Sons, 1911–1912), 614.

⁷³ Odette Mainville, *The Spirit in Luke-Acts*, trans. Suzanne Spolarich (Woodstock, GA: The Foundation for Pentecostal Scholarship, Inc., 2016).

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."⁷⁴

Jesus declared that all authority had been given to Him, a reference at least in part to the restoration of the authority originally delegated to Adam and then lost in the fall. The description of the making of disciples goes beyond teaching them to make presentations of propositional truth that others could then assent to as they adopt a new religion. What Jesus commanded the twelve to do was to take others through the training process they had completed. He authorized them, and then subsequent disciples, to form others in all nations into Christ-followers (Matt. 28:18-20). They were to be taught to obey. Just as all rabbis did with their disciples, they were to teach them to obey all that they were taught. And Jesus promised His presence to them as they did this. The Book of Acts records the fascinating stories of how they did this.

Hughes notes the Bible also records specific transformations. Wavering, inconsistent Simon became Peter, the rock (Matt. 16:18). He preached at Pentecost with 3,000 being saved in a day and spent the rest of his life preaching the gospel to the Jews and the Gentiles (Acts 2:14; Gal 2:7, 8). John and James became Boanerges, the "Sons of Thunder" —dynamic apostles (Mark 3:17)! John helped impart the Holy Spirit to new believers and later moved to Patmos and became a revelatory writer (Rev. 1:9). Both James and John were instrumental in the Council of Jerusalem with James leading the conclusion and playing the lead role in the Jerusalem church (Acts 15). Anonymous, average Andrew according to tradition became the patron saint of three nations. Thomas

⁷⁴ Mt 28:18–20 (NASB).

the skeptic became a tenacious man of faith. Simon, a radical, subversive zealot, became a man truly zealous for God in traveling mission work. The same happened to others outside the twelve as well. Loathsome Levi became the writer of the Gospel of Matthew, which also is known as the Gospel of the Son of Man.⁷⁵

The twelve made other disciples who in turn made other disciples. Even Saul who became Paul the apostle was shaped by submitting to the training of other Christians after he was saved (Acts 21:17). He became known as Paul as the focus of his ministry changed from the Jews to the Gentiles. Paul understood the disciple-making process. Saul/Paul was disciplined in Judaism by Gamaliel a prominent Pharisee Rabbi at the time (Acts 22:3). Saul/Paul was influenced greatly by Barnabas after Barnabas brought him to Antioch (Acts 11:25,26). But when Paul began his mission work and church planting, he was conscious of his need to model the Christian life for those to whom he preached and boldly challenged his followers to pattern their way of life after his own (Cor. 4:16). Paul told others in 1 Corinthians 11:1, “Be imitators of me, exactly as I also am of Christ.”

Paul also selected key emerging leaders to mentor. One of the young men whom Paul trained for apostolic work was Timothy.

Acts 16:1-3: Paul came also to Debra and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.⁷⁶ He was well spoken of by the brothers at Lystra and Iconium.³ Paul wanted Timothy to accompany him, . . .⁷⁶

What began as an informal traveling friendship resulted in, over time, Timothy’s being chosen to represent Paul in several locations; after Paul’s martyrdom, Timothy became the Bishop of Ephesus (Eus. *HE* III. vi. 6). Timothy learned as a disciple while he

⁷⁵ R. Kent Hughes, *Mark: Jesus, Servant and Savior*, Preaching the Word, vol. 1 (Westchester, IL: Crossway, 1989). Kindle location 1520.

⁷⁶ Ac 16:1–3 (ESV).

served Paul. The Philippians are told by Paul in 2:22, “But you know Timothy’s proven worth, how as a son with a father he has served with me in the gospel.”

Paul wanted to ensure that Timothy would pass on what he learned to others, instructing him “What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also” (2 Tim 2:2). Paul demonstrated a process that showed four generations: Paul, Timothy, faithful men, and others whom the faithful men would teach. This process was much more than passing on information; it involved modeling. Paul told Timothy, “Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.”⁷⁷

Church history confirms that this pattern of training church leaders relationally continued. First and second-century leaders were known as the Apostolic Fathers, as God used them to raise up spiritual sons and daughters. But the training of leaders was increasingly affected by the Greek information-based approach. Also, while the need for training many leaders led to forming larger and larger schools over the centuries, the primary method seen in scripture for the training of disciples remains, and that is relational discipleship.

Summary

While the church needs to train a wide variety of workers ranging from pastors, missionaries, and youth workers, to teachers, counselors, musicians, and others, the basic starting point and primary standard of the formative process should be Biblical

⁷⁷ 1 Tim. 4:12 (ESV).

discipleship. What Jesus did in calling and training the twelve was more than a strategy to have a few leaders to take His place. He gave a model that He intended to be repeated, put in practice, and used over and over. The sending of the seventy-two and the charge to make disciples of all nations made this clear (Luke 10:1, Matt. 28:18-20). This primary commission stands today. Believers are to be discipled and then to disciple others. While specialized training can be given to those with specific roles in Kingdom work, the basic training that every believer needs to be effective is the kind of formative experience the disciples had.

The best kind of training for those who serve in ministry roles begins with a relationship with God and with other mature workers. Learning should begin with the intimacy of prayer and learning to distinctly hear the voice of God. A school that incorporates a day and night house of prayer would be ideal so that students are shaped in the presence of God. They learn to know and listen to the voice of God. The presence of other mature leaders reinforces this presence-based formation. As Jesus called His disciples to be with Him, emerging leaders need to spend time with mature leaders. And the kind of time needed is not simply classroom time; they need time lived in community, a life that is lived together. Much learning is then absorbed and is “caught rather than taught.” The early portion of training needs to shape the student’s worldview and character and to instill spiritual disciplines like Bible study and prayer.

There must also be assignments that involve hands-on learning where the students put into practice what they learned. Cycles of learning, doing, and then debriefing push the learning much deeper than do simple lecture and note-taking, important as these are. There is a high value of allowing students to learn by observing and then also by

attempting to do what they have observed while a mentor watches and offers encouragement and correction.

The goal is to train workers for the harvest, workers who can announce the Kingdom, heal the sick, cast out demons and train others; this does not happen naturally by understanding lectures and passing written tests. The disciple needs to learn to exercise faith, gain spiritual strength, and practice authority. Just as Jesus gave power and authority to His disciples, harvest workers need much impartation to be able to carry the anointing necessary to do the work. They need to experiment and to learn to use the spiritual gifts. Their learning must go beyond a simple survey of the gifts. The students need to be stretched by assignments that require them to use the gifts of the Holy Spirit. Instead of testing only academic information, students should be tested in their faith and demonstrating their ability to use of spiritual gifts. Written tests cannot assess things like faith or confidence in the use of spiritual gifts.

A school for training Kingdom workers should focus on more than producing preachers and theologians; a goal should be seeing disciples of Jesus enter and occupy every sphere and gate of society. The same discipleship could be basic preparation for those who would take the Kingdom to government, the arts, the sciences, the trades, and education. They can receive specialized education for those vocations in their respective professional schools, but the world needs a discipleship training that produces faith-filled leaders with vision, authority, and power to enter each gate.

The HSSM course's standard for method, purpose, and content begins with the way Jesus disciplined the twelve. It is in Jesus, the second Adam, that humanity is restored to the mission of announcing and declaring God's words and purposes over the universe,

the created order. Humankind is restored to the place of authority (which it lost) and again begins to work, manage, and guard creation. While the potential for all this is present at the new birth, the process of discipleship happens when men and women begin to understand and embrace this restored role in God's plan.

While it may seem as if the methods for training and the content of many training programs today are so different from what is seen in scripture, there have been movements throughout history that were very successful in using these Biblical models. In fact, this study will now examine a few such movements which were very successful in training people to do ministry as it was defined by Jesus. The movements examined below did employ the gifts of the Holy Spirit in evangelism and were taught through a relational process of experiential learning. Evidence from earlier centuries shows that the methods of Jesus were not unique to the first century church, but were used throughout Christian history, and could, and should, be normative today. Jesus' methods have led, and continue to lead to the successful fulfillment of the Great Commission.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The massive challenge of fulfilling the Great Commission requires that the church send out enough workers to reap the harvest. Jesus instructed the disciples to consider the harvest to be already ripe for reaping (John 4:35). The one thing He specifically told the disciples to pray for was for workers to be sent (Matt. 9:38). Today's Christians are also entrusted with the task of preparing workers to do the Kingdom work of sowing and reaping. Ever since Jesus discipled the twelve, each generation of church leaders has attempted to train workers adequately for the task of extending the Kingdom on the earth. A variety of methods has been employed to train people for leadership roles in the church and in the mission field.

There is little evidence of a school in Israel in the first temple period except for local training of young men in the Torah, nor is there any school literature discovered in Mesopotamia or Egypt. Scholars and historians are left primarily with the Bible alone to study the subject of learning in ancient Israel.¹ What is evident there is a highly relational method of passing on information and preparing leaders. Even for the earliest church, the simple one-on-one or small group discipleship employed by Jesus seems to have been the

¹ Nili Shupak, "Learning Methods in Ancient Israel," *Vetus Testamentum* 53, no. 3 (2003): 416, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

only method used, but between AD 1100 and 1400, Scholasticism emerged in the West, causing a shift towards the use of the academy. Ministerial preparation began to be increasingly academic and information focused.

Although the academy has produced better-educated leaders, it has not always produced a greater effectiveness for world evangelization. In large part, ministry leaders prepared through an education of primarily passing on information will become leaders who tend to do the same with those they train within the church or mission field. They are likely only to pass on information to those they lead. Church meetings become an extension of the seminary, and the gospel becomes a process of persuading people to assent to propositional truth.

Obviously, some leaders need extensive academic training to be seminary teachers, translators of the Bible, and apologists. However, the challenge in fulfilling the Great Commission is to train and send workers into the harvest fields of the globe. These laborers can carry the Gospel of the Kingdom the way it was meant to be communicated—in love, power, and authority. These many laborers that Jesus told the disciples and the church to pray for do not need extensive academic preparation. In fact, if the training is primarily cerebral and does not shape the heart or empower the students with the Holy Spirit, they may find themselves with full heads and empty hearts. Citing Deuteronomy 10:14, Jesus indicated this when He said of the scribes, “The word of God is not in your heart” (John 5:38-39).

However, if ministerial training takes place in a community of prayer where students encounter God, it is possible to prepare both the head and the heart. The goal is to train workers who will advance the gospel of the Kingdom with signs and wonders

producing a vibrant, life-filled Christianity that arises when converts have personal encounters with God Himself. Jesus modeled the best kind of training while He was on the earth and the early church continued in His pattern of discipling individuals. Jesus led them into an intimate relationship with the Father and then after impartation of power, led them in a participatory, hands-on learning process by sending them to do what they were taught. The method of Jesus does not need to be improved upon. It should be revived again in the present day to reap a global harvest. Even now, places that use relational discipleship, and evangelism which utilizes the gifts of the Holy Spirit, see tremendous results in the number of conversions and the vibrancy of the churches planted.

When Scholasticism swept the Western church in the eleventh and twelfth centuries, it created a separation between the head and the heart; preparation for ministry began to focus on the dissemination of information. Universities were built as the training process departed from the monastic process of relational training and moved toward the Greek model using Aristotelian logic. This is the opinion of historian Anthony Blair, President of Evangelical Seminary (Myerstown, Pennsylvania), who noted this shift:

Nearly ALL training before the scholastic movement of 1100 to 1700 was done by personal discipleship. There were no "classrooms" as such until the creation of universities in the 13th century, and that's when we see a split between head, heart, and hands in Western culture, a split we have not yet healed.²

Blair continues to explain that

. . . this split sent mystics (those seeking experiences), to communities on the margins of the church. And it sent academics (those seeking formal training) to the academy. For most of the time since then, the academy has been the preferred route of the institutional church (to its detriment) and the experiential model has been the preferred route of reform movements (to their detriment).³

² Anthony Blair, email to author, November 16, 2015.

³ Ibid.

There are several movements since then that have come close to integrating these two approaches; they were the Jesuits and Pietism of the late seventeenth and eighteenth centuries. Pietism later produced revival type movements like the Moravians and Wesleyanism. Today there continue to be renewal movements like those in Evangelicalism and Pentecostalism. These movements believe in a personal encounter with God, personal conversion and transformation, and practical preparation for ministry. As Blair notes, they do not see the heart, head, and hands as conflicting with one another but as necessary aspects that need to be integrated together.⁴

In recent years, David Lowes Watson has advocated that leadership preparation needs to include spiritual formation and care for the heart in addition to providing information.⁵ Today, many institutions of theological education are altering their curriculum and operational philosophy to broaden and strengthen their formation of ministerial students. Seminaries are needed to train teachers and pastors in theology, leadership, and pastoral practices.

However, the urgency of the harvest calls for training centers and methods that can prepare many Christians to become involved in the harvest of the nations. The church must prepare many disciples to announce the gospel of the Kingdom, and not all these laborers for the harvest need training in original language and in historical theology and philosophy to do cross-cultural evangelism. Disciples should be trained to impact the marketplace, the educational sphere, the government, arts, and the media. These laborers need a training program more closely aligned to Jesus' training of the twelve.

⁴ Ibid.

⁵ See for example: David Lowes Watson, "Spiritual Formation in Ministerial Training," *The Christian Century* 102, no. 5 (Feb. 6-13, 1985), 122.

In the following historical survey, three movements are considered which trained leaders who impacted nations. These training programs focused on the personal transformation of their followers or students, as well as their preparation for missionary work. The first is the Celtic Monastics, who prepared their missionaries within a community of prayer and through one-on-one discipleship. Two additional groups that are examined are the Moravians and the early Methodists. All three movements used a relational approach which shaped the disciple within the community. All three groups emphasized constant prayer and placed a high value on the work and gifts of the Holy Spirit. All three produced many history-making leaders who extended the Kingdom of God to various nations.

Celtic Monasticism (500-1500 AD)

The Celtic Monastics were known for establishing many communities of sustained prayer. For example, day and night prayer continued in Bangor, Ireland, for 300 to 400 years. The movement was also known for many healings and other signs while spreading east from Ireland, continuing to found new communities. The Celtic Monastics held to the practice of training leaders through discipleship in a community of prayer. Their monasticism differed from that of other monasteries of the time; they trained and sent very effective laborers into the harvest.

One might think monasticism was primarily about prayer and contemplation. However, the Celtic Monastics were also very committed to fulfilling the great commission. Stephen Neill divides the missionary history of the Middle Ages into two parts; a five-hundred-year period (AD 500-1000) in which the main task was to draw the

barbarians into the Christian orbit; and the succeeding five hundred years (AD 1000-1500) in which the great task was to turn nominally Christian Europeans into genuine believers. Monasticism was the key element in both periods.⁶

But, as James Garlow points out, during the Dark Ages (more or less the first 500 of these years), there were many differences among the philosophy and practices of the various monastic groups. In many cases, the monasteries or monks were ‘cenobite,’ that is, they lived in communities, working and praying together. Others were ‘mendicant,’ that is, they had a traveling ministry, helping the poor and doing good deeds.⁷ Ray Simpson summarizes the various lifestyles of the monastics:

Individual monks and nuns, weary of the bustle of the large monastery, went off into the forest to live as hermits, and soon others would come and a new monastery was formed. In continental Europe, every aspect of a monk's life was governed by a strict Rule, and the abbot had absolute authority. In Britain and Ireland, by contrast, the monks and nuns enjoyed a high degree of freedom, and their way of life remained simple and flexible. Each monastery and convent worked out a pattern of prayer and meditation; the monastic members meeting only once a day for worship. The abbot or abbottess was seen, not as a ruler to whom obedience was owed, but rather as a wise spiritual guide from whom to seek advice. Every monastery had huts available for travelers and the sick; the monks were expected to share with them some of the food they had gathered.⁸

Another author, George Hunter, also writes at length about the Celts and evangelism, commenting on the difference between Eastern monasteries and Celtic monastic communities.

Briefly, the Eastern monasteries organized to protest, and escape from, the materialism of the Roman world and the corruption of the Church; the Celtic

⁶ Stephen Neill, *A History of Christian Missions*, ed. Owen Chadwick, 2nd edition (London, UK: Penguin Books, 1991), 99.

⁷ James L. Garlow, *How God Saved Civilization: The Epic Story of God Leading His People, the Church* (Ventura, CA: Regal Books, 2000), 75.

⁸ Ray Simpson, *Celtic Christianity: Deep Roots for a Modern Faith* (Vestal, NY: Anamchara Books, 2014), 72.

monasteries organized to penetrate the pagan world and to extend the Church. The Eastern monks often withdrew from the world into monasteries to save and cultivate their souls; Celtic leaders often organized monastic communities to save other people's souls. The leaders of the Eastern monasteries located their monasteries in isolated locations, off the beaten track; the Celtic Christians typically built their monastic communities in locations accessible to the traffic of the time, such as proximity to settlements, on hilltops, or on islands near the established sea-lanes.⁹

The Celtic missionaries, while continuing in constant prayer, sent out bands of those they trained to evangelize new communities. These bands were sent from existing communities that were vibrant centers of Christianity. Their monastic communities produced a less individualistic and more community-oriented approach to the Christian life. The people supported one another, pulled together, prayed for one another, and lived and worked out their Christianity in community together.

Members of Celtic monasteries not only prayed and supported one another but also were effective in reaching out with love to invite others to join their community. In *How the Irish Saved Civilization*, author Thomas Cahill outlines some of the characteristics of "Celtic creation spirituality."¹⁰ He notes that St. Augustine and the Greco-Roman culture had adopted a pessimistic view of humanity as a condemned mass of sinners because of Adam's failure.¹¹ Yet the Celts were alive with an optimistic

⁹ George G. Hunter, *The Celtic Way of Evangelism: How Christianity Can Reach the West . . . Again*, Tenth Anniversary Edition (Nashville, TN: Abingdon Press, 2011), 16.

¹⁰ Thomas Cahill, *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe* (New York, NY: Anchor, 1996).

¹¹ *Ibid.*

openness to the world, a world seen not as a sorrowful "vale of tears" or a threatening "jungle of temptations," but as a holy icon — the "book of God," a healing mystery.¹²

Patrick (389-461)

The Celts were pioneers, with Patrick's preaching in Ireland during the fifth century as the vanguard.¹³ Since Patrick came to Ireland specifically to reach the nation with the gospel, his missionary zeal became part of the DNA of Celtic Christianity, so they carried a passion to fulfill the great commission. He was an original cross-cultural missionary who learned the language and lived amongst the target group. At one time, his mission would have been considered impossible because of the 150 extended tribes, whose loyalty extended only along family lines, but by the time Patrick arrived, they all spoke a common language which is the one Patrick learned as a slave while in captivity there. Hunter continues looking at the indigenous Christian movement surrounding Patrick.

Patrick and his people launched a movement. They baptized "many thousands" of people, probably tens of thousands. Tirechan refers, usually by name, to at least fifty-five churches that Patrick's team planted, essentially in the one province of Connacht. The tradition has Patrick engaging in substantial ministry in northern, central, and eastern Ireland, with some forays beyond. An ancient document called the "Annals of the Four Masters" reports that Patrick's mission planted about seven hundred churches and that Patrick ordained perhaps one thousand priests. Within his lifetime, 30 to 40 (or more) of Ireland's 150 tribes became substantially Christian.¹⁴

¹² Nathan Mitchell, "Some Fundamental Features of Celtic Spirituality," *Worship* 86, no. 5 (September 2012): 455–469, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

¹³ Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 100.

¹⁴ Hunter, *The Celtic Way of Evangelism*, 10–11.

Patrick not only preached the gospel, aiming to convert the Irish, but also disciplined them and built them into communities. He taught what he knew to faithful men who, in turn, taught others; his teaching was transformational not informational. They were taught to seek encounters with God.

The Celtic Christians saw God's glory reflected in the natural world and sought to be in constant communion with the Almighty in all aspects of their daily lives. They worshiped and studied in small, intentional communities that prized the gifts of women and the laity. The serious discipleship of monasticism was at the heart of their faith and lay abbots often had more spiritual authority than the bishops. The Celtic believers were shrewd evangelists both at home and abroad, spreading the faith as they critically incorporated the best insights of other traditions into their Christian vision.¹⁵

The monasteries taught their disciples that their purpose in life was to reach others. The community of prayer was not an end in itself; their intimacy with God was the foundation of their missional living. Patrick embedded the DNA of missions, fulfilling the great commission, deep into Celtic Christianity, and he was personally involved in discipling many leaders of the movement. As the movement grew, he devoted more of his time to administration, preparing and ordaining priests and, like Paul before him, visiting the churches he had planted. By this time, however, other leaders were leading apostolic bands in more and more missions to Irish settlements.

Patrick spent much time with pagans and sinners, which ultimately offended the British church leaders. Like Jesus, he was drawn to those with physical problems and mental disabilities and to those who were demonized. He and his disciples lived simple lives and prioritized helping others and inviting them into their community over other kinds of activities.

¹⁵ Philip LeMasters, "Celtic Christianity: Its Call to Discipleship," *Encounter* 60, no. 4 (1999): 463–495, accessed December 2, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

Hunter describes how Patrick and his band lived:

The visitor would have observed more of a movement than an institution, with small provisional buildings of wood and mud; a movement featuring laity more than clergy in ministry. This movement, compared to the Roman wing of the One Church, was more imaginative and less cerebral, closer to nature and its creatures, and emphasized the immanence and providence of the triune God more than his transcendence.¹⁶

Because of their ability to disciple and empower many workers and many leaders, the Celts saw the gospel spread without the kind of barriers and controls that the Roman Church had incorporated into its expansion. Hunter continues bringing insights about the egalitarian and unusual community lifestyle of the mission plantings.

The Irish had created the first "de-Romanized" Christianity in human history—an approach to church life and organization in which (for example) the leadership of women was esteemed on a par with that of men, and bishops (low men on the totem pole in a tribal hierarchy) were seen as secondary, in importance, to lay monastic leaders.¹⁷

By about a century after Patrick, the Irish church had become a monastic one. The church was led by the abbots of the monasteries. Men and women, lay and clergy alike, were all part of the praying community that evangelized with signs and wonders.

Planting Communities to Evangelize the Continent of Europe

After years of focusing on Ireland, Patrick and his followers began to look at how they might reach other lands. Using an approach employing concentric circles, similar to those Jesus spoke of in Acts 1:8, the Celts began with communities closest to them and gradually pressed outward, eventually planting many monasteries and churches far east of Ireland on Europe's mainland. The process they favored worked like this. When the

¹⁶ Hunter, *The Celtic Way of Evangelism*, 14.

¹⁷ Mitchell, *Some Fundamental Features of Celtic Spirituality*, 462.

apostolic band arrived in a new community, it engaged the king and other opinion leaders, hoping for their conversion or at least their clearance to camp near the people and form a community of faith adjacent to the tribal settlement. The apostolic team would meet the people and engage them in conversation and ministry.

From Ireland, the Celts sent out apostolic bands to evangelize Scotland and England. Eventually they moved eastward through the continent of Europe. Boniface (680-745), a disciple of Patrick, who is often called the apostle of Germany, traveled from England to now modern France, Germany, and the Low Countries in a series of mission tours.¹⁸ As a result, the Celts planted monasteries from Ireland throughout the British Isles and later across Europe. Their aim was not to build communities where people might escape from the world, but to establish training centers to disciple laborers who would then take the gospel everywhere. And everywhere the Celts went, signs and wonders usually followed. They planted monasteries which became a core community from which to reach others and into which others were integrated and disciplined.

Ian Bradley, one of the most well-known experts on Celtic Christianity, describes their monasteries as “a combination of a commune, retreat house, mission station, hotel, hospital, school, university, arts center and power-house for the local community— a source not only of spiritual energy but also of hospitality, learning and cultural enlightenment.”¹⁹ The Celts didn't just plant churches; they also formed redemptive

¹⁸ Noll, *Turning Points*, 100.

¹⁹ Ian Bradley, *The Celtic Way* (London: Darton, Longman and Todd, 2004), quoted in Pete Greig and Dave Roberts, *Red Moon Rising: Rediscover the Power of Prayer* (Colorado Springs, CO: David C. Cook, 2015), 270.

communities, which were like little colonies of heaven known as *minter*. They were communities of prayer, mission, pilgrimage, care, creativity, and education.²⁰

What Patrick had started was carried on by many others as the gospel spread east. As an apostolic band, he and his followers traveled into new areas looking for people who appeared receptive, then prayed for sick people and cast out demons. They welcomed people into their group fellowship to worship with them, pray for them, minister to them, talk with them, and have meals with them. One of the team members would help the new people reach out to their families and friends. They would eventually plant a church in the area or perhaps more than one church and before they moved on, they would leave one of their team behind to care for the new group. They also would take one or two of the young people from the new church along with them as new team members. “In two or three generations, all of Ireland had become substantially Christian, and . . . Celtic monastic communities became the strategic ‘mission stations’ from which apostolic bands reached the ‘barbarians’ of Scotland, much of England, and much of Western Europe.”²¹

Columba (521-597)

Columba, another apostolic leader who was sent out from Ireland, arrived on the island of Iona in 563 and established a monastery there that became his headquarters. Iona is an island off the west coast of Scotland. From there he sent out monks to

²⁰ Pete Greig and Dave Roberts, *Red Moon Rising: Rediscover the Power of Prayer* (Colorado Springs, CO: David C. Cook, 2015), 270.

²¹ Hunter, *The Celtic Way of Evangelism*, 24.

evangelize the rest of Scotland and England.²² His entourage included twenty bishops, forty priests, thirty deacons, and fifty students. According to Garlow they made adaptations to reach people of a different culture, paying the price to understand the people and to learn their language. After their first church was established, Columba sent more teams to engage settlements and plant more churches. Within a century, the Picts of Scotland were mostly Christian.

Under Columba's leadership, Iona became like the Antioch, Syria of the ancient church. Not only was Christianity established in Iona, but also it became a place that trained church leaders and sent out missionaries to many other places. In 633, Columba commissioned an entourage led by Aidan to establish a monastic community on Lindisfarne, a tidal island off the coast of northeast England. Bradley observes that Aidan's community "was to prove almost as important a missionary center as its mother house at Iona. From it monks penetrated far down into the areas of England held by the pagan Angles and Saxons."²³ Aidan's strategy was similar to Patrick's in that he first multiplied monastic communities, and then these communities sent apostolic teams to reach other communities in that region. The teams visited those communities continually to minister to the people, share the gospel in indigenous ways, and then plant churches.²⁴

While evangelism was almost non-existent in Roman Christianity, the Celtic movement continued to advance the gospel eastward into new territory. It also brought existing Christians into a deeper devotion to Christ through discipleship and community life. The training was repeated in one generation after another as the leaders mentored

²² Garlow, *How God Saved Civilization*, 70.

²³ Hunter, *The Celtic Way of Evangelism*, 25-26.

²⁴ Ibid.

their spiritual sons and daughters with a missional worldview. The movement spread to the main continent of Europe as the Iona community continually sent more apostles into new regions.

Columbanus (543-615)

Another Irish apostle named Columbanus, left for Europe in 600 with an entourage to plant a mission on the Continent. Columbanus became the inspiration for many others to also move east to Europe. These Irish missionaries in Europe faced not only the challenge of converting barbarian peoples to Christianity, but also of bringing previously converted Christians who had fallen into laxity and immorality back to orthodoxy. Hunter elaborates on this by noting:

In fifteen years, Columbanus founded monastic communities in what is now France, Switzerland, and Italy; in time his people founded a vast network of sixty or more monastic communities, learned a dozen or more languages and cultures, engaged peoples, planted churches, and launched a significant Christian movement among the barbarian peoples of Europe, particularly in what is now France, Belgium, Switzerland, Austria, Germany, and Italy. In the first half of the eighth century, Boniface— an Anglo-Saxon mission leader employing (more or less) Celtic methods of mission— provided an additional generation of leadership that, in time, enabled the Germanic peoples of Europe to become substantially Christian.²⁵

In a few generations, Celtic Christianity re-evangelized Europe and brought it out of the Dark Ages. That, in the words of Thomas Cahill, is "how the Irish saved civilization!"²⁶ While the Roman branch of the Church had long stopped growing, the mission of the Celtic branch had rescued Western civilization and restored "movemental"

²⁵ Hunter, *The Celtic Way of Evangelism*, 28-29.

²⁶ Cahill, *How The Irish Saved Civilization*.

Christianity in Europe.²⁷ The Celts were a movement because they worked together to advance the cause of the gospel and to multiply praying communities and churches.

Rather than the kind of solo evangelism practiced today, Celtic Christians operated as teams. Their goal was not only to convert individuals, but also to train the converts and then to plant a church. The approach was one of a community of believers reaching out to a community of unbelievers. They prayed together, sang together, ate together, and evangelized together, meanwhile drawing others into their community. Believers were disciplined through peer relationships in which they were vulnerable and accountable to each other. They also spent time in groups of ten or fewer people. They practiced a shared or collective hospitality, inviting seekers, refugees, or other visitors to stay with them in their community. The Celts' methodology illustrates the saying that "Christianity is more caught than taught!" Hunter notes the exemplary way the Celts lived their faith.

We saw that the contagion of their movement was partly attributable to the formation of their people, in the monastic communities, for ministry and witness. We observed their apostolic band approach to planting churches in settlements and how their faith focused on people's daily issues as well as the ultimate religious issues. We saw how their ethos, their identification with the people, their emotional appeal, their imaginal appeal, and their call to a new identity all helped communicate the gospel. We saw how their strategy of indigenizing the forms for expressing Christianity in the life and culture of each "barbarian" population helped the gospel's meaning to break through time and again. By the eleventh century their culturally relevant movement had adapted Christianity to the language and culture of many different Celtic and Germanic peoples.²⁸

Today, Celtic spirituality resonates with Protestants who realize that the Reformation was not the last word on the things of God. Simpson described the

²⁷ Hunter, *The Celtic Way of Evangelism*, 29.

²⁸ Hunter, *The Celtic Way of Evangelism*, 71-72.

Reformation like this: "In biblical times, God provided wells of salvation. During the centuries following, these wells became filled with junk. The Reformation cleared out the junk so we could get back to the original Christianity."²⁹ The Celtic communities were closer to that original form of Christianity than many other variations have been for 2000-plus years. Robert Van de Weyer writes:

Without doubt, the heart of the Celtic fire was the monastery. The Celtic monastery was usually started by a hermit who cleared a piece of forest and built himself a hut. Gradually others joined him, clearing some more woodland and erecting huts nearby. Then in their midst, they would build a chapel, a simple wooden frame covered in turfs. Sometimes these communities grew to no more than ten or twenty people, but often they consisted of hundreds or even thousands of men and women, forming by far the largest settlements in the whole of the British Isles. They were constantly spawning new communities.³⁰

The Celtic Christians modeled prayer and enjoyed praying. Prayer then became an inner disposition for them that was present in every activity of their lives. It became a love that always tended toward the Beloved, even when the one praying had to attend to something else. Contemplative prayer, as modeled by the Celts, is the enjoyment of being alone with God. However, the Celts, though contemplatives, were nonetheless realists. The Celts left this legacy to succeeding generations: The person who communes with heart of Jesus is in communion with the heart of the world.³¹

Celtic Christians made places holy, and they were always on the lookout for their "place of resurrection." They marked places where they encountered God in some significant way; they considered places that were used for prayer for decades to be holy. They believed that some places were *thin places* where it was easy to connect with

²⁹ Simpson, *Celtic Christianity*, 44.

³⁰

³¹ Simpson, *Celtic Christianity*, 91.

heaven. Actually, the Celtic world of Britain and Ireland is dotted with holy places. The two most famous are Iona and Lindisfarne. Iona was known as “a thin place,” because the space between heaven and earth there was “thin.”³²

Another significant aspect of the Celtic Christians was their practice of hospitality. They opened their monasteries and homes to travelers and others who needed lodging or community. They drew inspiration from Desert Fathers and Mothers concerning hospitality. For example, the North Umbria Community pledged itself to “availability.” It defined that as being “willing to give time, shelter, or sustenance to anyone if Christ inspires us.”³³ To this community, hospitality was a sign that the community was alive, unafraid, and had something valuable to share.

Signs and Wonders

From Patrick onward, the many Celtic missionaries often demonstrated signs and wonders. In other words, the gift of miracles worked through them. Columba’s biographer, Adamnan, compiled a series entitled *Life of Columba*, which he divided into three books entitled respectively: *Prophetic Revelations*, *Miraculous Powers*, and *Visions of Angels*. The record shows that Columba’s life and work was filled with the Biblical charismata from beginning to end.

In a similar way, the life of St. Brendan of Confert (c. 484- c. 577) also had seasons of signs and wonders. His biography, *The Life of Brendan*, illustrates this. The record sums up his life by saying, “and after raising of dead men, healing lepers, blind,

³² Simpson, *Celtic Christianity*, 109.

³³ Simpson, *Celtic Christianity*, 114.

deaf, lame, and all kinds of sick folk . . . after expelling demons and vices . . . after performance of mighty works and miracles too numerous to mention, St. Brendan drew near to the day of his death.”³⁴

Signs and wonders were a normal part of their Christianity. They frequently received visions, prayed for the sick and saw them healed and cast out demons from those they brought to Christ. They also saw supernatural answers to their prayers. In one instance, an entire town was saved from a pagan attack after Aidan prayed. Why was the town saved? Simpson offers an interesting insight:

The Celts had a well-developed sixth sense. This sense of augury or frith was thought to be inherited by some of the Highlanders whom Alexander Carmichael met in the last century, and we need to develop this too. But the prophetic life of the Celtic Christians was much more than a sixth sense; it was God’s supernatural gifts being invited into holy lives as they were needed.³⁵

As these brave Celts preached the gospel, they took both words and power to the lost. As the Apostle Paul said when speaking about his approach to Corinth (1 Cor. 2:1-5), the Celts aimed to bring people into encounters with God and expected a high level of revelatory and prophetic activity. Their evangelism was often accompanied by, and done through, signs and wonders.³⁶ By 800 AD Viking invasions had destroyed most of the early monasteries, and in many places Roman type Catholicism began to take over, but the impact of the vibrant Christianity of the Celtic Monastics and their evangelism had already impacted Europe.

³⁴ Simpson, *Celtic Christianity*, .

³⁵ Simpson, *Celtic Christianity*, .

³⁶ Simpson, *Celtic Christianity*, .

Zinzendorf and the Moravians (1700-1800)

If the Celts “saved civilization,” the Moravians have often been credited with founding the modern missionary movement. They were founded by Count Ludwig Von Zinzendorf (1700-1760), who sheltered refugees on his estate in Germany establishing a community called Herrnhut (The Lord’s Watch). The refugees were Bohemian Brethren, followers of John Huss of Prague (1369-1415), a forerunner of the Reformation, who was burned at the stake in Germany in 1415 for preaching justification by faith and the authority of scriptures. Zinzendorf sheltered many as they fled persecution and then led them to embrace a radical expression of Kingdom Christianity, giving their lives to prayer and the fulfillment of the great commission. In addition to being a kind landowner and merciful to his tenants, he was an apostolic leader who had an encounter with God at age fourteen.³⁷ At that time, he and another young man covenanted together to spend the rest of their lives “plundering hell” for converts and they formed an order called the Order of the Mustard Seed.

At university, Count Zinzendorf founded a small religious order called the Order of the Mustard Seed. The group would grow to include a future Archbishop of Canterbury, a Native American chief and even a king, amongst others. Together they made a solemn pledge that would shape the destiny of the rest of their lives, vowing:

- to be kind to all men;
- to be true to Christ;
- to send the gospel to the world.

Each member of the order also wore a ring inscribed with the words ‘No man liveth unto himself’.³⁸

³⁷ Written notes of a Moravian historian in 2012 taken by the author during a private tour of Herrnhut, Germany.

³⁸ Greig, *Red Moon Rising*, 79.

As the Bohemian Brethren refugees came with many ideas and agendas, tensions developed between them. Zinzendorf, however, soon led them into a place of unity within their community, asking them to resolve their differences and begin to seek God together. Zinzendorf himself was a man of prayer, one who often prayed all night. He led the Moravians to form a lifestyle of prayer, which eventually resulted in an outpouring of the Holy Spirit during a communion service in which God's presence was manifest in such a way that those present later had a hard time describing it to others. The strength of God's presence was so strong that two members at work twenty miles away became aware of it even though they were not aware of the meeting that was taking place. Zinzendorf later wrote that it was at this meeting that the gifts of the Spirit were restored to the community; many miraculous healings took place and various women and children prophesied.

Some, desiring to continue to seek God, agreed to organize prayer in watches of two hour slots, both day and night. They covenanted together not to let the fire on the altar go out, which to them meant continued prayer to God. This night and day prayer continued uninterrupted for over one hundred years. In his article concerning the methods of the early Moravians, Robert Gallagher describes this outpouring in detail.

By creating a challenging program for all those living under the roof of Herrnhut, a global plan of action was established. It started with three daily meetings filled with prayer, song, and Bible study, and a 24-hour prayer meeting that ran every day of the week, with various people between the ages of 16 and 60 years taking turns to lead. Along with these meetings, each belonged to a small gathering of three to five persons known as a "band." By 1728, the congregation was divided into 90 such groups for prayer and sharing, with each band meeting two or three times a week.³⁹

³⁹ Robert L. Gallagher, "Zinzendorf and the Early Moravians: Pioneers in Leadership Selection and Training," *Missiology* 36, no. 2 (April 2008): 237–244, accessed December 2, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

Under the Count's direction, Moravian Pietism developed certain characteristics. These included the fundamental joy and emotional union of the missionary with his or her Savior, and the centering of religion upon a personal relationship with Jesus Christ. Agreeing with teaching or doctrine was no substitute for experiencing God personally. This praying community, which had experienced God so powerfully, began to send missionaries all over the world. Zinzendorf himself began to focus on the training of those who would be sent. The Count taught his missionaries how to support themselves, as the Apostle Paul did with his tent-making business (Acts 18:3). He also taught them to be totally dependent on the work of the Holy Spirit and not to rely on human strategies for their work.

Zinzendorf personally directed twenty-six unmarried men in their studies of writing, languages, geography, medicine, and Bible for the explicit purpose of preparing them for missionary work. It is significant that he did not urge all Brethren to enter mission service; in fact, any candidate who revealed the slightest degree of hesitancy was not allowed to enroll. Before volunteers were fully commissioned by their congregation, their call was tested by a procedure of delay and examination. His selection of candidates was based not on people's academic learning but on their quality and heart-felt religious experience.⁴⁰ He also required that the congregation be willing to send them to the mission, having believed in and expressed a conviction of their call and readiness to go. In the early years, the missionaries were not given much formal training before they were sent, but that gradually changed.

⁴⁰ Gallagher, "Zinzendorf and the Early Moravians," 239.

The Duke of Saxony exiled Count Zinzendorf in 1737; his exile became a catalyst for an even stronger push into missions for the Moravians. Moving his headquarters to Marienborn, Zinzendorf gathered all the followers who wanted to be sent to other nations. Calling this group his “warrior band,” he took personal responsibility to train them. He also gathered a larger community, which he called “the Pilgrim congregation,” which consisted of those who would support the global mission work. Some of the members had enough financial means to support themselves, some received support from others, but none were paid for their work.

With the move from Herrnhut to Marienborn, Zinzendorf increased his energies toward training workers for mission. Within a year, the Count started a theological seminary to train his future missionaries. . . . The Moravians were kept busy from morning until evening. There were Bible classes to attend, which involved much study and corporate prayer. Languages had to be learned, as well as some way of earning a living. The latter was important since the potential missionaries would eventually have to work to maintain themselves in the foreign country.⁴¹

During the early 1750s, Zinzendorf was not only training his congregation through an apprenticeship model, mentoring his workers through letters and teaching, and visiting the mission settlements, but he was also planning for the future training of Moravians by establishing formal educational institutions.

Zinzendorf, a scholar himself, supported academic training and attracted some notable theologians to his leadership team. However, he did not restrict his selection of workers to an elite professional group. He made room in the Moravian organization for people of all social and educational backgrounds. If they were willing to use their gifts for God, then there was a place for them, dependent on their commitment and availability. According to William Danker, this might be their most important contribution.⁴²

⁴¹ Gallagher, “Zinzendorf and the Early Moravians, 240-241.

⁴² Gallagher, “Zinzendorf and the Early Moravians, 243.

The Moravians continued as a praying, training, and sending community, engaging in mission work all over the world. Day and night prayer carried on for a hundred years, but the mission work continued strong for several centuries. Wherever they spread, they formed tight-knit communities that supported those who felt called to go to the nations. In the beginning, within the Moravians, the ratio of those sent to those who remained home in support was one to sixty. At the same time, the ratio in the rest of Protestantism was only one to five thousand. The number of missionaries sent, the number of people won for Christ, and the duration of this mission's movement are all testimony to the highly effective training Zinzendorf and the Moravians did. An observer must not miss the importance of the outpouring of the Holy Spirit and the community of day and night prayer to the training and sending. Including their own mission work, the Moravians also had great influence on another major figure in the Christian tradition, John Wesley.

John Wesley and Early Methodism (1720-1800)

John Wesley (1703-1791), the founder of Methodism, is well known as an organizer and a trainer of many other leaders. Wesley was not an ivory tower academician, but a tireless preacher who preached more than 40,000 times in his lifetime, and rode more than 250,000 miles on horseback. He trained and sent out many other circuit-riding preachers who lived the same lifestyle. Methodism grew remarkably fast among England's "working poor." These were the newcomers to the cities during the Industrial Revolution (1760-1820) and did not fit the refined culture of the Church of England.

In addition to the Moravian influence, Hunter also notes the influence of Celtic Christianity on Methodism.

John Wesley . . . went to great lengths, through observation, interviews, and correspondence, to understand England's unchurched populations. Methodism, like Celtic Christianity before it, took root and became contagious almost everywhere in the open air. Wesley's movement practiced the principles of hospitality and belonging-before-believing; the movement welcomed seekers into the fellowship of Methodist class meetings, and even into membership in Methodist societies before they believed or had experienced anything. Most of them "caught" the faith from the fellowship. Methodism was a lay movement that saw itself as an alternative community, which practiced the ministry of conversation,⁴³ and that contextualized the message and addressed middle as well as ultimate issues. Methodist leaders were aware of the influence of ethos and pathos, and of the importance of identifying with the target population in communicating the message and in calling the people to a new identity. Wesley traveled to communities with an apostolic band, which ministered as a team to a community, usually with the goal to plant a Methodist society or to start new classes within a society. Methodism formed its people in ways reminiscent of the Celtic approach.⁴⁴

Wesley's training model was patterned on his experience in "the holy club" which he helped form with several other young men while he was a student at Oxford. The members of this small group supported and challenged each other in Christian discipleship several times each week. The practice of small group accountability then became the "method" of the Methodists as their number spread throughout Britain and the colonies of the new world.

Wesley's movement was so named because of its methodical educational system. His instructional system brought about a national spiritual renewal in 18th century England. His techniques for nurturing and training Christian disciples not only brought about personal transformation to tens of thousands of individual working-class believers,

⁴³ A form of hospitality and love shown by expressing interest in someone new by engaging in conversation with them to get to know them, make them feel at home and engaging in dialogue.

⁴⁴ Hunter, *The Celtic Way of Evangelism*, 107.

but also a moral reformation to the nation.⁴⁵ Those who enrolled to be disciples by Wesley's system could move up a ladder of spiritual improvement. The rungs of the ladder were a series of interactive groups; the class meeting, the band, the select band, the penitent band and the society. The center of the system was the small group of up to eight people called "the class meeting" which will be analyzed below. Because Wesley had eighteen brothers and sisters, his early life gave him many chances to observe and to participate in what he later called "the class meeting."

Much of Wesley's success as an educator can be traced to factors in his own training as a child. The principles of learning which were instilled by his parents, Samuel and Susanna Wesley, became the backbone of his educational philosophy. In later years, when John and his brother Charles had the opportunity to instruct thousands of people in personal spiritual growth, they employed many of the same methods their parents had used.

Susanna Wesley, their mother, considered the breaking of the child's will to be the most important factor in shaping a child's character. The methodology of the Methodist movement concentrated on individuals and their particular needs. Just as Susanna tailored her spiritual instruction to the needs and interests of each child, so her son John and his trainers individualized the tutoring of every person.

In addition, Wesley learned much about training leaders by studying the Moravians. Within six weeks of his conversion in, he visited the Moravian settlement of Herrnhut to observe and collect ideas. He evaluated the Moravian training process for three weeks. He noted that Count Zinzendorf arranged the community into compact cells,

⁴⁵ D. Michael Henderson, *John Wesley's Class Meeting: A Model for Making Disciples* (Wilmore, KY: Rafiki Books, 2016), Kindle Locations 132-136.

or “bands” as he called them, for spiritual oversight. The methodology of the Moravians was adopted by Wesley and became a prominent part of Methodism. They placed a separation of instruction from edification. They had times of formal teaching at Herrnhut, then they also had the bands which were for personal encouragement and they did not allow teaching in those meetings. The time in the bands was required to focus on intimate sharing, confessions, and on reporting on their spiritual experiences with God. Most ministerial education attempts to weave those two together, often at the expense of the personal experiential component.⁴⁶

After studying the Moravians, Wesley’s followers had instituted “Men’s Bands” and “Women’s Bands.” These bands met once a week to sing, pray, and exhort. The participants were expected to reveal the true state of their souls as they understood it and confess their faults one to another.⁴⁷ Wesley taught the need for daily prayer, the daily searching of scriptures, regular worship, fasting, and participating in Holy Communion. All of these, he held as means of grace. He even considered the class meetings as a means of grace; in them members gave account for their personal lives for personal support or as Wesley put it, they “watched over one another in love.”⁴⁸

The life of John Wesley, the Methodist movement, and the communities of the Moravians and Celtic Monastics shared similar elements. Wesley was directly influenced by the Moravians through several encounters, including attending their meetings in

⁴⁶ Henderson, *John Wesley’s Class Meeting*, Kindle Locations 965-970.

⁴⁷ Samuel Macauley Jackson, ed., *The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day* (New York, NY: Funk and Wagnalls, 1908–1914), 333.

⁴⁸ Watson, “Spiritual Formation in Ministerial Training,” 123.

London for some time before beginning to preach in the open fields of Britain. The Methodists built communities everywhere they went and intentionally disciplined their converts.

As Wesley's ministry flourished and many came into passionate Christianity through that ministry, there was a gradual increase of signs and wonders. Wesley was a man of prayer and a man who moved in the power of God. He was not alarmed or bothered by the constant emotional manifestations of people falling down and weeping or crying out during his meetings. He was obviously an apostolic figure in his day and trained many other leaders to move in the same kind of anointing and to minister to others in the ways he did. Because he was one given to training others he produced an army of praying, signs-and-wonders preachers who also reproduced these traits in others.

Perhaps the strength of early Methodism was that it made disciples, not just converts. Methodism required of the converts the kind of careful attention to their personal life that deeply committed to the values of the Kingdom. They also produced a missional lifestyle in their disciples, as well as a culture that was always reaching out to others.

The movement of Methodism created a community of belonging and love in which believers and emerging leaders matured together and became as sons and daughters in a family. A. Gregory Schneider summarizes this transformation nicely:

More subtle and far-reaching was the "family feeling" that such gatherings generated. Finley described his first class meeting as a time of "profound and powerful feeling." As they met in one another's homes and camped together, they shared Christian experience and believers came to feel a strong bond of unity. Indiana circuit rider Allen Wiley felt that to meet as a class in "a good brother's house" was to worship "at heaven's gate, the next thing to heaven itself."

Believers likened their fellowship not only to heaven but also to family. "These little families of love," declared Bishops Asbury and Coke, "mutually weep and rejoice, and in everything sympathize with each other, as genuine friends." The Methodists proclaimed that in their evangelical community one loved and was loved as a member of a family.⁴⁹

At John Wesley's death in 1791, his followers numbered 79,000 in England and 40,000 in America, but according to the World Methodist Council by 2000 there were eighty million Methodists worldwide. His class meetings were very effective in discipling converts worldwide as people worked out their salvation with each other's help. Many other Christian denominations adopted similar techniques, and the modern small group movement owes much to this method.

Summary

Church History is still being written, and in our time a re-formation is occurring that is renewing many of the elements discussed above in these examples from the past. The stories of Wesley, Zinzendorf and the Moravians, and the Celtic Monastics demonstrate that if ministerial training takes place in a community of prayer where both the head and the heart are prepared, then the gospel of the Kingdom can advance with signs and wonders. Training must include information, but the training must also be personal. The relationship between the trainer and the students, and the relationships between students are important as a learning community is formed. Those being trained need to be given the opportunity for hands-on learning where they can even fail in an atmosphere that is compassionate yet instructional. Students need to receive more than information. They need impartation of the power of the Holy Spirit. They must be

⁴⁹ Gregory Schneider, "Focus on the Frontier Family," *Christian History Magazine, Camp Meetings and Circuit Riders, Untamed Faith on America's Early Frontier* 45 (1995).

exposed to the faith and confidence of others who move in the power of the Spirit and who are willing to share what they have learned with them.

Learning should take place in a community of prayer. A focus on prayer will connect a student to God and bring an individual into encounters with God that will transform people and envision and empower them for mission. Zinzendorf's three rules suggest a three-strand cord:

Love God (be true to Christ)

Love one another (be kind to people)

Love the lost (bring the gospel to the nations)⁵⁰

The Celts, Moravians, and Methodists all had similar foundational values.

The last decade has seen a gradual building of a world prayer movement of houses of prayer and day and night prayer centers. This prayer movement is now finding convergence with the mission's movement to fulfill the great commission. Those who spend time in God's presence will eventually receive the heart of God for the nations. Conversely, many missionaries realize their need for the empowerment and guidance that a life of prayer provides to missions. The mission's movement and the prayer movement belong together.

When James, in the New Testament speaks about the restoration of the Tabernacle of David, he says that the purpose is "so that the rest of mankind may seek the Lord."⁵¹ Many missiologists are realizing that there is a need for prayer and a need for power to fulfill the Great Commission. Unless it is God who builds the house, those who

⁵⁰ Creig, *Red Moon Rising*, 271.

⁵¹ Acts 15:17 (NASB).

build, labor in vain (Psalms 127:1). Reaching the billions of the world with the gospel is a monumental task, and Christians need to simply partner with what the Spirit of God is doing on the earth. Like Jesus, who did only what He heard from the Father, the church today must be a praying and listening people who are empowered and move in the gifts of the Holy Spirit.

The church of today will need thousands of obedient disciples who are praying, listening workers who will carry the gospel in power. One emerging global movement with localized bases called “Boiler Rooms” has a rule, just as the monastics did, which provides six practical ways to obey the three rules of Zinzendorf corporately.⁵²

The Boiler Room community personalizes its rules in this way:

Firstly, we seek to be true to Christ through:

1. Prayer and worship
2. Celebrating God’s creativity

Secondly, we seek to be kind to people through:

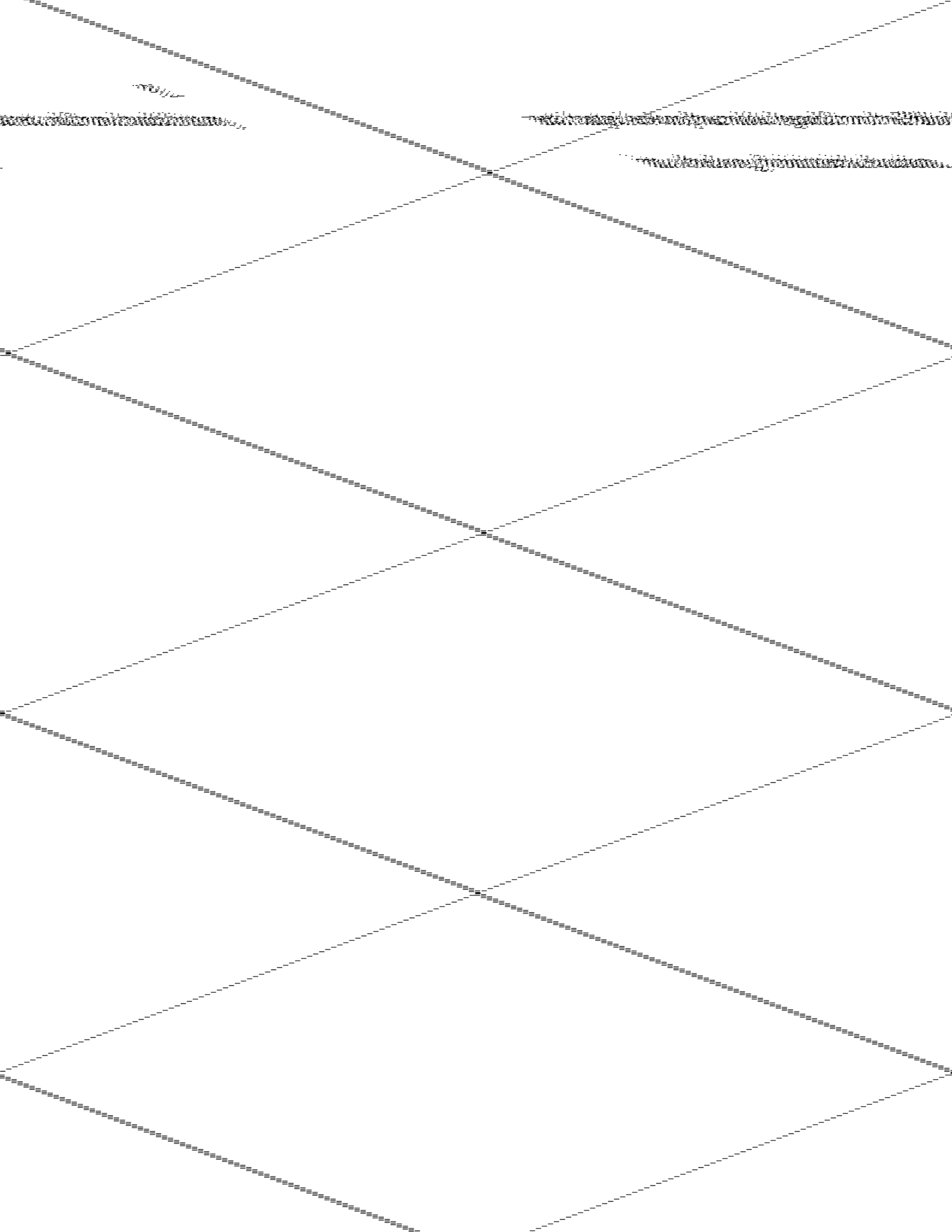
3. Hospitality and pilgrimage
4. Justice and mercy

Thirdly, we seek to play our part in taking the gospel to the nations through:

5. Evangelism
6. Learning and discipleship

The church today has access to more information than ever before; this is a tremendous advantage. The training of the laborers who need to be sent into the harvest fields needs to include these components. The result will be an army of empowered God-lovers; they will carry on the work Jesus started with His twelve and the work of generations of His subsequent disciples. The patterns and effectiveness seen in the Book of Acts will be seen again when the church fully returns to the Master's methods. The

⁵² Creig, *Red Moon Rising*, 271.



CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

As noted in the discussion about church history, the goals and methodology for preparing Christian workers have changed over time. As the church embraced Scholasticism, the goal in ministerial training became more focused on the acquisition of information rather than on the preparation of an effective spiritual ministry. The method of preparation also shifted from using discipleship, as Jesus and the early church did, to the use of classrooms, tests, grades, and degrees. While information is certainly helpful in preparing a worker, these goals and methods often overlook character formation and missional focus; sadly, this often has failed to deliver effective Christian workers.

Ian Markham notes an inverse relationship between “better” theological education and the growth of the denomination it serves;¹ his writing bears scrutiny because he is president of Virginia Theological Seminary. Likewise, Robert Banks also challenges the current model of preparation and argues for a more missional model of education and a return to the method used in Biblical times.²

¹ Ian S. Markham, “Theological Education in the Twenty-First Century,” *Anglican Theological Review* 92, no. 1 (2010): 157, accessed March 21, 2016, <http://search.proquest.com/openview/8835b713aa4593e670de48c432d36db1/1?pq-origsite=gscholar>.

² Robert J. Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1999).

Similarly, Edward Farley, a former professor of theology of Vanderbilt University Divinity School, calls for more value to be placed on ministry training rather than academic prestige. Farley writes:

Alumni and their affiliated denominations . . . tend to criticize the schools for being "too academic," straying too far from the canons of denominational belief, or being insufficiently practical. But despite these recurring complaints, theological schools have more and more tended to make academic quality the central element in their reputations. Accordingly, faculty members are required to have earned the Ph.D. degree, and to be promising scholars who contribute to their fields and meet high standards for tenure and promotion. This commitment to having a first-rate academic faculty draws schools into the ethos of American higher education.³

A survey of more than 800 lay people, pastors, and seminary professors showed the differences among them in values when asked to rank qualities of an ideal pastor.⁴

Whereas lay people ranked spirituality first on the list of desirable traits, seminary professors did not rank it as important at all. Instead the professors ranked theological knowledge the most important, and the average person on the pew ranked that last on the list.

The Murdock Report, an annual trade publication on accredited seminaries, showed that highly educated pastors still feel poorly prepared for the job they hold.⁵ Those who were seminary graduates felt that 70% to 80% of their education did not apply

³ Edward Farley, "Why Seminaries Don't Change: A Reflection on Faculty Specialization," *The Christian Century* 114, no. 5 (February 5, 1997): 133, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁴ Timothy C. Morgan and Thomas S. Giles, "Re-Engineering the Seminary: 'Crisis of Credibility' Forces Change," *Christianity Today* 38, no. 12 (October 24, 1994): 74–78, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁵ M. J. Murdock Charitable Trust, "Review of Graduate Theological Education the Pacific Northwest," (December 1994), Vancouver, Washington: Murdock Charitable Trust, accessed December 16, 2016, <http://murdocktrust.org>.

to the duties they were expected to perform as ministers. In fact, 50% of seminary graduates, including pastors, leave professional ministry after a short time of service.⁶

A Theology of Ministerial Education

In the formation of a training program for Christian workers, a first question must be, “How were leaders trained in the Bible, both in ancient Israel and in the early church?” In answering that question, a resulting training program must be Biblical. Its method should be significantly similar to the methods used in the Bible, especially those Jesus used in the training of His disciples. Discipling is a voluntary, personal relationship between two individuals, in community or alone, in which the disciple commits himself or herself to learn from another by imitation, oral communication, and sharing in the life and work of the one who disciples.⁷

Discipleship in the Old Testament

The ancients considered wisdom that was passed on from one generation to another to be the most important thing to be learned (Book of Proverbs). The learner received this wisdom passively by listening. Nili Shupak writes that,

The meaning of *srrí* is twofold: to hear, listen, and to obey. The demand to listen recurs in a father's warnings to his son (or a teacher's to his pupil) in the first and third collections in Proverbs (i 8; iv 1, 10; v 7; vii 24; viii 6, 33; xxii 17; xxiii 19, 22). . . . Listening is a means of obtaining wisdom: "Hear (*shimcu*) instruction

⁶ M. J. Murdock Charitable Trust, “Review of Graduate Theological Education.”

⁷ Sylvia Wilkey Collinson, *Making Disciples: The Significance of Jesus' Educational Methods for Today's Church*, reprint ed. (Eugene, OR: Wipf and Stock Publishers, 2007), 4.

and be wise," Wisdom says in Proverbs (viii 33); "Hear (*shemach*), my son, and be wise," a father admonishes his son (Prov. xxiii 19).⁸

In fact, listening was compared to sacrifice as Shupak continues to explain.

To draw near to listen (*lishmōac*) is better than to offer sacrifices like the fools . . ." (Eccles. iv 17); "Behold, to listen is better than to sacrifice, and to hearken than the fat of rams," says the prophet (1 Sam. xv 22). The verb *qnh* refers to the need to acquire and assimilate the teacher's words. Originally *qnh* belongs to the world of commerce, meaning "to acquire by paying."⁹

From the meaning of various Hebrew words in the Old Testament, Shupack draws a description of different teaching methods: listening, obedience, understanding, practice, and learning lessons. Additionally, Shupack shows, *leqah* (noun), *hqr*, *bqs* (second meaning), *ntn 'el lēb*, *ntn 'et lēb* belong to the most advanced stage of learning. They refer to the pupil's ability to draw conclusions from personal experience. This involves students learning through their experiments with the topic.

During the time of Samuel, bands of prophets emerged in the life of Israel (1 Sam. 19:18–20:1). In the Northern Kingdom persons called 'sons of the prophets' appeared at the time of Elijah and Elisha (1 Kings 20:35; 2 Kings 2:3,5,7,15; 2 Kings 4:1,38; 5:22; 6:1; 9:1). The use of the term 'son' implies a close personal relationship with the leading prophets of the day. Disciple-type relationships between the prophets and the group of 'sons' are a possibility.¹⁰

⁸ Nili Shupak, "Learning Methods in Ancient Israel," *Vetus Testamentum* 53, no. 3 (2003): 417, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁹ Shupak, "Learning Methods in Ancient Israel," 419.

¹⁰ Collinson, *Making Disciples*, 16.

Making Disciples in the New Testament

During the time of Jesus, young Jews came from Egypt, Babylon, and Asia Minor to study under famous rabbis. Josephus records that Hillel had eighty pupils and Gamaliel II had more than 1000 at one time. Even the ascetic community of Qumran attracted people who left their employment and homes to come and to study in the isolated community.¹¹ The Gospels mention that the Pharisees and John the Baptist had disciples (Matt. 9:14, Mark 2:18).

It is this approach and method that Jesus used for His disciples. The Gospels record that what began as passive learning through listening and obedience moved to an active learning as the student, the disciple, took what was memorized and assimilated it into his life through experience (Luke 9:2, 10:1). In this way, students make what is taught their own, and are then ready to pass it on to another generation. In this way, education, the passing on of wisdom and knowledge, always has a multigenerational aspect.

In today's world, in determining methods and curriculum, a school must be clear on what it aims to produce in its training. Does it aim to produce theologians or to produce pastors? Will it aim to produce the kind of workers for the harvest that Jesus challenged His followers to pray will be sent out into the harvest? A program's aim determines its structure. The resulting tasks which the graduates will be qualified to perform determine the topics covered and the learning methods employed. The resulting program should not be formed by tradition, secular trends, or standards. Instead, the

¹¹ Collinson, *Making Disciples*, 20-21.

content and the modality of the training should closely follow what Jesus modeled for us as he trained the disciples.

The teaching methods must involve more than the dissemination of information; they must be transformational and include the shaping of the student's identity and character. Troy Troftgruben, in reviewing the teaching ministry of Jesus from the Book of Matthew, says that the gospel calls "on teachers both to instruct—and embody a leadership style that is unassuming, affirming, egalitarian, and attuned to the underprivileged and overlooked." He calls for "a way of teaching that is transformational, a way of leading that is egalitarian, a way of relating that reflects Christ, and a way of ministering that incarnates the kingdom."¹²

In his discussion of *What's Wrong with Protestant Theology*, Jon Mark Ruthven argues that the current information-based system has been playing right into the original sin of Adam and Eve in the garden who chose their own way when they chose to eat of the tree of Knowledge of Good and Evil, rather than to simply obey the voice of God (Gen. 2:9, 17).¹³ Temptation drew humanity away from a relational exchange with a speaking God and caused all humankind to act independently of God; the fall in isolation. The lack of a relational exchange with God sends people on a quest to pursue knowledge, but it is the kind of knowledge that does not draw them closer to God. God wanted people to have a relationship with Him in which He spoke and people obeyed. But the serpent's words, "Did God say?" have now become the question with which even theologians concern themselves. In some educational programs the worker who is being prepared is

¹² Troy M. Troftgruben, "Lessons for Teaching from the Teacher: Matthew's Jesus on Teaching and Leading Today," *Currents in Theology and Mission* 40, no. 6 (Dec 2013): 397-398.

¹³ Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word and Spirit Press, 2013), 247.

not taught to obey scripture, but to question the words of God. The student is trained to accumulate knowledge and then pass that on to others. The result is educated students who may not know God deeply, or at all, and therefore are ineffective in leading others to know Him.

As Ruthven points out, the narratives of the First and Second Adam contrast “hearing with faith” with “works of the law” (Gal. 3:2,5).¹⁴ In Romans, Paul lays out the same alternatives, saying “the just will live by faith” and the ungodly suppress the truth in unrighteousness (adapted from Rom. 1:17, 18). The first three chapters of 1 Corinthians also treat the two ways of knowing in detail. Paul then compares the characteristics of the two kinds of wisdom, one from heaven and one from this world (James 3:15). Neither God nor scripture is against learning or wisdom, but scripture does warn about the two different kinds of wisdom (James 3:13-18). The church and its institutions of learning face the same kind of temptations. They must constantly examine their goals, methods, and curriculum to be sure they have not strayed from their commission of preparing workers to do the work of Jesus on the earth. If a school is attempting to train workers for Christian ministry then certainly it must focus on the things Jesus focused on and teach students to do the things Jesus taught his disciples to do.

A careful look at the Gospels will show that one-fifth of the material in these writings is dedicated to the healing ministry of Jesus.¹⁵ John Wimber writes extensively

¹⁴ Jon Mark Ruthven, Lectures given to Doctor of Ministry Students at United Theological Seminary, 2016.

¹⁵ David Pytches, “Signs and Wonders Today,” *International Review of Mission* 75, no. 298 (April 1986): 137, accessed December 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

about training believers in the use of signs and wonders in evangelism,¹⁶ and even taught classes on this topic at Fuller Theological Seminary. He taught that the purpose of signs and wonders was to remove any system or force that must be overcome for the gospel to be believed.

Theologians criticized Wimber for this at the time. For example, Grant Wacker believes that the principle purpose of Jesus' miracles was not compassion but revelation; miracles were exceptional and should not take precedence over spiritual renewal, moral growth, and ethical concern. He stresses that since Jesus warned against the eagerness for signs and wonders (Mark 8:12, John 4:48) they, therefore, should have no role in the seminary classroom.¹⁷

Others affirmed the validity of spiritual gifts, but believed they must be exercised carefully under controlled conditions with clinically trained professionals.¹⁸ Yet this approach is far from what Jesus or the early church took; in ancient times, many functioned in the charismata and performed signs and wonders who had no academic or clinical training, but were simply disciplined by others (Acts 4:13,8:6).

So how did today's evangelism and training for ministry drift so far from the Biblical norm? David Pytches proposes five reasons: 1) Many Christians today either overlook the Biblical charismatic practice or maintain an anti-supernatural bias; 2) Some believe that ministering in signs and wonders sounds presumptuous. They think that modern people must never presume to do the same feats that Jesus and the apostles did.

¹⁶ John Wimber and Kevin Springer, *Power Evangelism*, 2nd rev. and updated ed. (South Bloomington, MN: Chosen Books, 2009).

¹⁷ Grant Wacker, "Wimber and Wonders - What About Miracles Today?," *Reformed Journal* 37, no. 4 (April 1987): 16-19.

¹⁸ Wacker, "Wimber and Wonders," 16-19.

However, signs and wonders were never considered to be the exclusive work of the apostles; 3) Confusion prevails about the charismata. Little has been written about the Holy Spirit's manifestations which affect the physical body; 4) Most important, modern people do not want to fail. They do not want to look foolish. They do not believe that the scriptures that speak of power to heal or to prophesy are for them; 5) Finally, modern people do not operate in signs and wonders because they have no idea how to do so. They are not trained to minister in power. They have not seen power modeled. They do not know how to exercise it.¹⁹

Of course, there are those who claim that the healing ministry of Jesus was never intended to be followed as a model for today. Keith Warrington, in a paper given at Marquette University, takes this position, saying that even when the apostles were involved in healing, the reason for it was the presence and activity of Jesus. He argues that a new paradigm of healing is found in James 5; he believes that since the miracles of Jesus were theological symbols, less healing is seen today because of that.²⁰

These kinds of arguments, however, ignore the fact that the disciples, their students, and several generations of believers do appear to have followed the model of Jesus. The Book of Acts and church history provide evidence of this. Even today it is necessary for the church to train ministers and workers to bring healing to the whole person—body, soul, and spirit—and bring deliverance from demonic oppression when

¹⁹ Pyches, "Signs and Wonders Today." 139-142.

²⁰ In the *Journal for Pentecostal Theology*, Warrington wrote an article explaining his point of view, which James B. Shelton, then rebutted. Several additional articles have been written by each man on this topic, but these first two are the basis for the statements in this paragraph: Keith Warrington, "Acts and the Healing Narratives: Why?" *Journal of Pentecostal Theology* 14, no. 2 (April 2006): 189-217; James B. Shelton, "'Not Like it Used to Be?': Jesus, Miracles, and Today," *Journal of Pentecostal Theology* 14, no. 2 (April 2006): 219-227, accessed December 16, 2016, *ATLA Religion Database with ATLASerials* EBSCOhost.

needed. Tillich says that when Jesus asks the disciples to heal and to cast out demons he does not distinguish between bodily, mental, and spiritual diseases. Every page of the gospels shows that he means all three of them, and many stories show that he sees their unity.²¹

Preparation for the Use of the Charismata

A ministry training program should prepare workers to be effective in evangelism, praying for healing, and casting out demons. The program should include training in prayer, achieving intimacy with God, growing in faith, and the formation of Godly character. Students should also receive impartations, times of prayer for infilling of power, the way Jesus gave power and authority to His disciples. These crucial elements to success in ministry are at times neglected, while academic interests take center focus. When Paul was going to evaluate some workers in his time he said, "I will find out not the talk of these arrogant people but their power. For the kingdom of God does not consist in talk but in power."²² Paul wanted to know if these proud men actually carried the presence of God in a way that would manifest the power of God in their ministry or if they were mostly about words.

In order for the twenty-first century church to fulfill the Great Commission, it must train workers that carry the presence and character of the King and represent His kingdom with power and authority. Workers must be trained to be effective in bringing in the kingdom of God, and in leading others into encounters with God Himself, and in

²¹ Paul Tillich, "Heal the Sick, Cast out Demons," *Union Seminary Quarterly Review* 11, no. 1 (November 1955): 3-8, accessed December 16, 2016, *ATLA Religion Database with ATLASerials* EBSCOhost.

²² 1 Cor 4:19-20 (ESV).

developing a relationship with God. This kind of training comes not only through books and information, but also through a decision by the church to return to the Biblical method of making disciples the slower way, which is relational, experiential, and empowering. The skills needed by workers include prayer, evangelism, and using the gifts of the Holy Spirit. The mission of Jesus which He passed on to His disciples was designed to be a continuous training of one generation after another to announce the Good News, pray for the sick, and cast out demons (Mark 6:7, Luke 10:1, Matt 28:19,20, 2 Tim.2:2).

Jesus, who came to save that which is lost (Luke 19:10), demonstrated that salvation had a bodily dimension by the fact that He healed the sick. "In Jesus' ministry salvation was always accompanied by healing. No sick and diseased person left Jesus without being fully and completely restored, as this happens to be characteristic of the 'kingdom of God' (see: Rev 21:4; 22:2)."²³ Jesus Himself modeled a ministry that utilized the gifts of the Spirit (Luke 4:18-21, 43; Acts 2:22; 10:38), but He also instructed and trained his disciples to pattern their own ministry after His (Matt.10; Luke 9-10).

Among the authors who support this thesis, William Kurtz implies that these early commissions were intended by Luke to apply beyond the early disciples of Jesus.²⁴ Don Williams makes the same assertion in *Signs, Wonders, and the Kingdom of God*,²⁵ as

²³ Christoffer H. Grundmann, "He Sent Them out to Heal!: Reflections on the Healing Ministry of the Church," *Currents in Theology and Mission* 33, no. 5 (October 2006): 372-378, accessed December 16, 2016, *ATLA Religion Database with ATLASerials* EBSCOhost.

²⁴ William S. Kurz, *Following Jesus: A Disciple's Guide to Luke and Acts* (Ann Arbor, MI: Servant Books, 2002), 5.

²⁵ Don Williams and John White, *Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic* (North Hollywood, CA: Sunrise Reprints, 2011), 125.

does Charles Kraft in *Christianity with Power*.²⁶ Jesus' final great commission to His disciples before He left the earth emphasized the charismatic gifts and also spoke of these continuing until the end of the age (Mark 16:15-18 and Matt 28:19-20). The disciples of Jesus healed "in the name" of Jesus (Mk 16:17; Acts 3:6). "This does not mean that they availed themselves of this name as a magic formula. It does say that their very ministry was vested with an authority not their own," Christopher Grundmann writes.²⁷

Ruthven points out that more than twenty-seven percent of the Book of Acts is comprised of stories about how the early church walked in signs and wonders.²⁸ In the New Testament, Paul also repeats these themes in his mission statements (Acts 15:12; Rom. 15:18-20; 1 Cor. 2:4; 2 Cor. 12:12; 1 Thess. 1:5). This shows that not only was the early church continuing in these Biblical charismatic signs several generations after Jesus, but also that this had become the normal way of experiencing Christianity. Jesus modeled and taught about these gifts, and the second and third generations of disciples were still being trained in the skills needed to carry on the ministry of Jesus; these skills included being able to operate in signs and wonders and power. Ruthven states that "the biblical model of teaching modalities for Christian works is characterized by four things: 1) a significant New Testament emphasis on the process, 2) implementing a highly-charismatic expression of ministry skills or giftings, 3) done within settings of actual ministry, and 4) primarily by means of mentoring relationships."²⁹

²⁶ Charles H. Kraft, *Christianity with Power: Your Worldview and Your Experience of the Supernatural*, reprint ed. (Eugene, OR: Wipf and Stock Publisher, 2005), 136.

²⁷ Grundmann, "He Sent Them out to Heal!" 376.

²⁸ Ruthven, *What's Wrong with Protestant Theology?*, 254.

²⁹ Ruthven, *What's Wrong with Protestant Theology?* 259.

Returning to Biblical Discipleship

The *Oxford American Dictionary* defines “disciple” as “a person who follows the teachings of another, whom he accepts as a leader.”³⁰ Spiros Zodhiates, a Greek scholar, notes that

... the Greek noun for disciple in the New Testament is *mathetes* which means more than mere pupil or learner. . . . A disciple is a person who is intentionally, purposefully following the life and conduct of someone older and wiser in the faith . . . [a disciple is] a person learning by example. *Mathetes* comes from the Greek verb *matheteuo*, which means to make a disciple or a follower of another’s doctrine, “to instruct with the purpose of making a disciple.”³¹

The idea of learning without becoming attached to the teacher was foreign to the Greeks; students became followers not only of what the teacher taught, but also of his lifestyle.³² The old adage, “Actions speak louder than words,” applies to discipleship and many other contexts. Though words may be important in communicating what one believes, what one does usually carries more weight than what one says.³³

In other words, a disciple is not someone who simply jots down notes during a Bible study or on a Sunday morning.³⁴ Scripture is full of references to intentional teaching and training. The Louw-Nida *Greek-English Lexicon* lists forty-two words or word groups under “Guide, Discipline, Follow” and twenty-six expressions for “Teach”

³⁰ Eugene Ehrlich et al., *Oxford American Dictionary*, Heald Colleges Edition. (New York, NY: Avon, 1982).

³¹ Spiros Zodhiates, ed., *The Hebrew-Greek Key Word Study Bible: Key Insights into God's Word: NASB, New American Study Bible* (Chattanooga, TN: AMG Publishers, 2008).

³² Joel C. Rosenberg and T. E. Koshy, *The Invested Life: Making Disciples of All Nations One Person at a Time* (Carol Stream, IL: Tyndale House Publishers, 2012), Kindle Location 32-33.

³³ Kenneth O. Gangel and Howard G. Hendricks, eds., *The Christian Educator's Handbook on Teaching*, reprint ed. (Grand Rapids, MI: Baker Academic, 1998), 143.

³⁴ Rosenberg and Koshy, *The Invested Life*, 279.

or “Instruct.”³⁵ The term *minesis* (imitation) or its family occurs eleven times. The word *mathetes*, is used 269 times in the Gospels and Acts. It means a “taught” or “trained” one.³⁶

Rosenberg puts it this way: “A teacher shares information. A discipler shares life. A teacher aims for the head. A discipler aims for the heart. A teacher measures knowledge. A discipler measures faith. A teacher is an authority. A discipler is a servant. A teacher says, ‘Listen to me.’ A discipler says, ‘Follow me.’”³⁷ The theology of Jesus in the Gospels is rather thin. But the disciples’ experience of Jesus was rich—so strong and convincing, in fact, that it prompted ordinary men to leave their occupations and eventually to lay down their lives for Him. Experience changed them from timid, lukewarm followers into tenacious, blazing disciples of the risen Lord.³⁸

Many training programs are based on the assumption that if students are taught, then they will be able to do what they are taught. The curriculum consists of reading, lectures, and notetaking; there is both the hope and the expectation that students will put into practice what they have learned. Yes, this happens. But rather than “teach and do” the approach of Jesus was more of a “do and teach.” Acts 1.1 begins with, “In my former book, Theophilus, I wrote about all that Jesus began to do and teach.” While contemporary Westerners probably prefer teaching first, it appears that Jesus exposed His disciples first to a needed experience and then taught them. Jesus Himself was described

³⁵ Johannes P. Louw and Eugene Albert Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2nd ed. (New York, NY: United Bible Societies, 1999).

³⁶ Louw and Nida, eds., *Greek-English Lexicon*, 2nd ed.

³⁷ Rosenberg and Koshy, *The Invested Life*, 35.

³⁸ Doug Greenwold, *Making Disciples Jesus’s Way: Wisdom We Have Missed* (Rockville, MD: Digging Deeper Faith Study, 2005), 57.

as a “prophet mighty in deed and word” (Lk 24:19). He used a rhythm of do-and-teach, do-and-teach, do-and-teach which integrated the learning into the lives and lifestyle of His disciples.

Jesus also followed; He listened to and obeyed the Father. “Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.”³⁹ Jesus then told His disciples, “Follow Me” (Matt. 9: 9; John 1:43). The apostle Paul told his disciples to follow him. “Follow my example, as I follow the example of Christ.”⁴⁰ Paul told Timothy to teach others to follow him: “Show yourself an example of those who believe. . . . Take pains with these things; be absorbed in them, so that your progress will be evident to all.”⁴¹

In the process of following and being with the teacher, the student or disciple learns much more than information from books. Jesus allowed His disciples to access His life. He invited them to “come and see” (John 1:39). The disciples lived and traveled with Him. They observed all Jesus did, heard His teachings, and then often asked questions. While many today treat the disciples of Jesus simply as His choice for the first officers of the church, it is clear that He intended to multiply Himself in others. Jesus initiated discipleship by saying “Follow me,” and Paul used the similar call for his followers when he said “imitate me.”

Discipleship cannot simply be a plan to polish the personal life of students; its main goal must be multiplication. “By this my Father is glorified, that you bear much

³⁹ John 5: 19 (ESV).

⁴⁰ 1 Cor. 11:1 (NIV).

⁴¹ 1 Tim. 4: 12, 15 (ESV).

fruit and so prove to be my disciples.⁴² The goal in the mind of Jesus in the training of the twelve was the harvest. “He said to his disciples, ‘The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.’”⁴³ This likewise must become the church’s method and pattern for training workers. It seems like a slower process, but the returns over time are exponential. “Who has despised the day of small things?” (Zach 4:10). The training of a few increases capacity to impact many others over time.

Paul speaks of four generations in 2 Tim 2:2, “What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.”⁴⁴ So Paul expected Timothy to reproduce himself in others who would in turn do the same. Like Timothy, leaders today should look for faithful, available, and teachable men and women. Being faithful is a measure of how one responds to requests and assignments. Being available is a measure of how internally motivated one is to serve God and take the initiative to be used by Him. Being teachable means being willing to obey the teachers. The clear evidence of faithfulness is the willingness to obey and apply what is learned. It is not enough for any believer to just become a spiritual adult. Believers must become spiritual parents, helping others to grow up and reproduce new disciples.

Howard Hendricks of Dallas Theological Seminary puts it this way: “As a follower of Jesus Christ, you need: a ‘Paul’— an older and wiser believer to invest in your spiritual growth; a ‘Barnabas’— a friend who encourages you, teaches you, and

⁴² John 15:8 (ESV).

⁴³ Matt. 9:37-38 (ESV).

⁴⁴ 2 Tim 2:2 (ESV).

keeps you accountable; and a ‘Timothy’— a younger believer in whose life you can invest.”⁴⁵ This pattern can easily be represented in the formula of “222” from 2 Timothy 2:2. Each believer should have two mentors, two peer encouragers, and two others whom the believer personally disciples. Christianity is not a solo sport. It is about building strong, healthy teams of fully devoted followers of Jesus Christ whom God can use to change the world.⁴⁶

Paul often helped new believers by sending a representative—someone he had personally trained to minister to them. Wayon Moore points out that in 1 Thessalonians 3:1-5, Timothy was sent to minister because Paul could not go to Epaphroditus. Titus, Phoebe, and others were also occasionally sent in Paul’s place (Phil 2:25; 2 Cor. 12:18, Rom. 16). Paul sent “like-minded” representatives— representatives who were stamped with the same conviction and drive as their trainer. Of Timothy, Paul explained, “As a son with the father, he hath served with me in the gospel” (Phil. 2:22). If this were a sermon text, Paul’s statement could carry over to us today in this question: “How many like-minded men and women have you trained who could do your job and lead your ministry if you could not go?”⁴⁷

As Paul’s example suggests, group dynamics and meetings are essential to help a new believer grow into discipleship, but individual, personalized time will produce stronger and more lasting disciples. Most “spiritual babes”⁴⁸ have problems that can only

⁴⁵ Rosenberg and Koshy, *The Invested Life*, 29.

⁴⁶ Rosenberg and Koshy, *The Invested Life*, 6.

⁴⁷ Wayon B. Moore, *The Multiplier: Making Disciple Makers* (Kindle ed.: Amazon Digital Services LLC, 2014), Kindle Locations 575-582.

⁴⁸ A phrase used to designate those who are new to the Christian faith.

be solved on a private, individual basis. A pastor could ask: “Would you spend as much time preparing yourself to meet the needs of one person as you would preparing a sermon for five thousand? How much do you believe in the potential of one?”

Insights into active discipleship are offered by Miguel Labrador:

We don’t minimize the eternal power of the Scriptures or the use of those very same Scriptures to bring people to salvation. At the same time, we are convicted that there has been, in most cases, entirely too much talking and not enough action. A woman whom we recently visited in a remote town said, “They come to preach sometimes, but never has one come to visit the poor, pray for the sick, or help those in need.” This was the answer she gave when asked if any Christians had visited.⁴⁹

Many times teachers and ministers focus on the larger audiences thinking they can impact the lives of more people that way. The teacher spends one session at a church, or maybe a weekend, and then moves on. But the Book of Acts and the Epistles show that Paul spent a lot of time in fellowship and training; he was with the new believers “at all seasons” (Acts 20: 18). Paul summarizes his time at Ephesus by writing, “Remember that for three years I never stopped warning each of you night and day with tears” (Acts 20: 31, NIV). Paul did not give a set of teachings once, and then move on to the next conference or booking.

Making Disciples

Although volumes have been written about the process of making disciples, this study concentrates on summarizing some practical methodology, because it is important to move beyond the mentality that equates conversion with making disciples. Conversion is only the first step of disciple making; to abandon newly born converts, add them to the

⁴⁹ Miguel Labrador, *14 Shifts in Disciple Making and a Framework - A Dynamic E-Booklet*, n.p, n.d. Kindle Edition, Locations 80-81.

church's number, and leave them quickly in order to chase other converts fails to complete the process Jesus initiated. "A disciple is not made until the convert obeys the commands of Christ, has become Christ-like, and begins fulfilling Jesus' mission to make more disciples. The goal is to add and to multiply. The desire to attract and trap is replaced by apprenticing and by being setting free."⁵⁰

A Discippler does not establish the DNA of a disciple in the training process. If indeed they are a disciple of Christ, He already did that. Instead, the Discippler, helps new disciples to unveil, understand, and unleash their genetic potential. A Discippler does not simply teach information either. In the abundance of words there is foolishness. (Proverbs 10 teaches this in several ways.) This is not to minimize the power of the Scripture to change lives, but to recognize that there has been, in many cases, entirely too much talking and not enough action. In order for the disciple to learn, there must be opportunity to do what is taught. First, there may be some information, but that must be followed by an expectation that the student obey the teaching; students learn by doing. This requires patience on the part of the teacher and a willingness to facilitate a learning opportunity.

Consider this analogy. Most people want to be the driver in a car. Disciple making is not too different. The natural tendency of anyone is to want to remain in the driver's seat while others watch us. Getting in the back seat or moving from the driver's seat to the passenger's position seems to be counter intuitive to the natural movement and direction of biblical discipleship. Unfortunately, the resistance to letting others take the wheel is ingrained in our old nature. Even if this concept is understood, the human tendency is to want to be in the driver's seat. Consequently, in making disciples, one

⁵⁰ Labrador, *14 Shifts in Disciple Making*, Kindle, Locations 61-62.

must seek to take advantage of every opportunity for letting go of the wheel (so to speak).⁵¹ A driving instructor may do the driving to demonstrate something, but then the student must be allowed to drive while the trainer watches and gives feedback, if the student is ever to become a proficient driver.

Before anyone can become a good leader, they need to first become a good follower that will obey. Leaders must also learn how to work with others. Christianity is not a solo sport. It is about building strong, healthy teams of fully devoted followers of Jesus Christ, teams God can use to change the world. Building teams requires that all members go beyond hearing and become involved in doing. A training program can include many topics necessary for developing a worker as long as there is opportunity for the students to interact with the material.

Moore suggests that over a period of several months a set list of topics should be covered including:

- Assurance of salvation
- The quiet time
- Prayer
- The Holy Spirit
- Confessing sin
- Victory over sin
- Separation from the world, the flesh, and the Devil
- Fellowship (in and out of church)
- The Bible: hearing, reading, memorizing, meditating, and study methods
- Claiming the promises of God
- Applying the word to life
- Witnessing: how to give a personal testimony or basic presentation of the gospel
- Lordship of Christ
- Personal relationships: the unsaved, family, church, man-woman
- Christian worldview; world vision and missions⁵²

⁵¹ Ibid., Kindle Locations 121-123.

⁵² Moore, *The Multiplier*, Kindle, Locations 997-1018.

Moore's list presents a typically standard approach to training, but it is too limited.

In order to prepare students who will do the things that Jesus explicitly commanded His disciples to do, the curriculum should include training in the charismata, and especially training in moving in prophecy, in healing the sick, and in casting out demons.

The Bethel School of Supernatural Ministry (BSSM) includes a survey of the Bible, but also adds topics such as intimacy with God; intercession; prophetic worship; finding one's destiny; the Father's embrace; a culture of honor, forgiveness, and revival; one's identity as a son or daughter; and many more. Students are grouped in *revival groups* where they have opportunity to interact with each other and discuss the teachings. It is also in these groups where students find pastoral care, community, and encouragement. There are planned times when the students participate in outreaches to practice what they have learned in the classroom.⁵³

Spiritual Formation Focuses on God and His Word

To be theological, theological education must be theocentric, that is to say, it must take as its focus the knowledge of God, the people of God and the purpose of God.⁵⁴

Sidney Rooy correctly affirms that to educate theologically is to transmit to "another

⁵³ In order to understand what happens, I visited the Bethel School of Supernatural Ministry for a week in January 2016 to observe and to interview the school administrative staff. BSSM administrative manuals and publications have also been reviewed carefully by the HSSM design team and myself.

⁵⁴ Bong Rin Ro and Dieumaine Noelliste, *Toward a Theology of Theological Education*, electronic ed., vol. 10, Outreach and Identity (Seoul, SK: World Evangelical Fellowship Theological Commission, 1993).

person what we know of God and his relation to the world.”⁵⁵ One main purpose of theological education is for the student to learn to know God.

Education must be centered on what God has said and done. “We think theologically only because God has given us something to think (about) by coming to us first.” Hence, “what we endeavor to impart is not first and foremost our word about God but God’s Word to us,”⁵⁶ Thomas Gillespie writes. Since human beings are finite and know God imperfectly, theological education designed by and for human beings will always be imperfect. Yet it still must strive to “accurately handl[e] the word of truth.”⁵⁷ and believers must be, as Peter said, “ready to make a defense to everyone who asks you to give an account for the hope that is in you.”⁵⁸

This emphasis on the knowledge of God as the key concern of theological education must not be construed as an attempt to do away with the need for practical training. The knowledge of God and the practice of ministry are not antithetical. What the emphasis implies is that theological knowledge must guide and shape ministerial practice; practice should not determine theology. However, the training process must be done with the student in mind rather than just the theological information itself. There are Biblical examples of student-focused group training. One thinks at once of Moses’ band

⁵⁵ Sidney Rooy, “Modelos Historicos de la Educacion Teologica” in C. Rene Padilla, ed., *Nuevas Alternativas de Educacion Teologica* (Buenos Aires, Argentina: Nueva Creacion, 1986), 43.

⁵⁶ Thomas Gillespie, “What is ‘Theological’ about Theological Education?” *The Princeton Seminary Bulletin* 14, no. 1 (1993): 63.

⁵⁷ 2 Tim. 2:15 (NASB).

⁵⁸ 1 Pet. 3:15 (NASB).

of assistant judges (Ex. 18:15–26), Elisha’s school for the prophets (2 Kings 6:1–7), and Jesus’ school of disciples (Mark 3:14).⁵⁹

Paul and Jesus took practical matters like pastoral care and administration seriously (John 21:15–18; Acts 20:25–31; 1 Tim. 5:1ff; Matt. 18:15–19, 1 Cor. 7, 11:2–33, 14:26–36). Paul emphasized the need of knowing scripture and teaching sound doctrine (texts). There must be a combination of practical training and training in scriptures. But the training in scriptures must first and foremost lead students into knowing God personally. The training must renew the student personally and transform the inner person. Israel was urged to learn and keep the law “so that it may go well with you” (Deut. 4:40). This wellness was later defined as the enjoyment of peace, security, prosperity, and longevity in the land the people were on the verge of occupying.⁶⁰ The scriptures are first transformative and then informative.

Jesus said that to know the truth is to be freed by it (John 8:32). Paul develops this in his teachings for the transformation of the believer toward full Christlikeness (Eph. 4:13–24). Paul clearly writes that the goal of Christian ministry and teaching in particular is perfection, being complete, in Christ (Col. 1:28). Similarly, total renewal is an ideal achievable only in the *eschaton* (Phil. 3:12; 1 John 3:1ff; Jer. 31:33ff). Even so, the process leading to it is set in motion here and now through contact with God’s Word (2 Cor. 3:18; 5:17).

One of the best ways for a student to be exposed to the Word of God and be transformed by His power and presence is for this to take place in an interactive process,

⁵⁹ Ro and Noelliste, *Toward a Theology of Theological Education*.

⁶⁰ Ro and Noelliste, *Toward a Theology of Theological Education*.

in an atmosphere of worship and prayer. The Celtic Monastics and the Moravians believed constant prayer created an atmosphere of transformation. When students are in a place of constantly encountering God, His presence and His Word, there is ongoing, unrushed opportunity for the Holy Spirit to begin to renew the students, to change their thought patterns or world view, and to hear the voice of God calling them to a specific work in their future.

John Wesley's Philosophy of Training Leaders

One very successful training program in church history which demonstrates a combination of discipleship, community, prayer, teaching, and hands-on learning was John Wesley's method of training workers. Wesley's notes reveal his educational philosophy. He decided to design training that would give the "plain truth for plain people" and would abstain from all philosophical speculation and intricate reasoning.⁶¹ He avoided anything that was hard to understand or not useful in common life. He also avoided using technical terms that ordinary people did not use.

Society, Class Meetings, and the Bands

The "society" was the largest of Wesley's groupings and open to all. The heart of the method of instruction was the class meeting. This was Wesley's greatest contribution to the methodology of group experience.⁶² Although amazingly simple, it has elicited the

⁶¹ Henderson, *John Wesley's Class Meeting*, Kindle, Location 1121.

⁶² Henderson, *John Wesley's Class Meeting*, Kindle, Location 1462.

praise of educators and religious leaders as a profoundly effective educational tool.⁶³ The class was to be an intimate group of ten or twelve people who met weekly for personal supervision of their spiritual growth. The meeting began promptly at the stated hour with a short song which was followed by the leader stating the condition of his or her own spiritual life. If the leader had a testimony from the previous week, that was shared with the group. He or she may have shared some praise or even an honest admission of an inner battle. In this way, the leader provided an example of what was expected of everyone else.⁶⁴

The class meeting gave those who otherwise would never have opportunity to speak a place to share their hearts. In Wesley's teaching model, the naturally timid were allowed to shine. The topics were not doctrinal or even Biblical information. The primary goal of Methodism was to be first of all (in Wesley's favorite term) "heart-felt religion," not merely proper conduct, correct theology, or humanitarian service.⁶⁵ Henderson touches on Wesley's compassion when he writes,

Wesley recognized the tragic nature of evil and the consequences of sin upon people. Nevertheless, he was a cheerful optimist about the sovereignty and providence of God who could bring even the most recalcitrant sinner under the rehabilitative force of grace. He did not share the pessimism of many of his Protestant forbears, who were quite glum about the chances of human improvement. With a hopeful belief in the perfectibility of man, coupled with a serious determination to save all who could be reached, he mobilized his army of Methodists to "spread scriptural holiness throughout the land" and bring the outcasts back into the redemptive kingdom of God.⁶⁶

⁶³ Henderson, *John Wesley's Class Meeting*, Kindle, Location 1461-1466.

⁶⁴ Henderson, *John Wesley's Class Meeting*, Kindle, Location 1564-1569.

⁶⁵ Henderson, *John Wesley's Class Meeting*, Kindle, Location 901-903.

⁶⁶ Henderson, *John Wesley's Class Meeting*, Kindle, Location 1644-1649.

The society meetings were aimed at instruction, while the class meeting was a tool for behavioral change, and the third mode, the band, was for those who wanted a redirection in their life. Ruthless honesty and openness marked the meetings; people dealt with their attitudes and emotions. It could be said, metaphorically, that the society aimed for the head, the class meeting for the hands, and the band for the heart.⁶⁷

Select Society: The Training Mode

In the early years of Methodism, the uppermost group in the instructional hierarchy was the select society. As its name suggests, it was a “select” company of men and women who Wesley had hand-picked from among the most faithful Methodists. The select society was an elite corps of those enthusiasts who had worked their way up through the ranks of class meetings, society, and band, and were considered by both their peers and the leaders to be the standard-hearers of the movement.⁶⁸ These guarded the original DNA of the movement and helped Wesley train others.

Wesley employed eight concepts that formed the core of the movement’s educational philosophy. They are as follows:

1. Human nature is perfectible by God’s grace.
2. Learning comes by doing the will of God.
3. [Humanity’s] nature is perfected by participation in groups, not by acting as isolated individuals.
4. The spirit and practice of primitive Christianity can and must be recaptured.
5. Human progress will occur if people will participate in “the means of grace.”
6. The gospel must be presented to the poor.
7. Social evil is not to be “resisted,” but overcome with good.

⁶⁷ Henderson, *John Wesley’s Class Meeting*, Kindle, Location 1790-1796.

⁶⁸ Henderson, *John Wesley’s Class Meeting*, Kindle, Location 1971-1977.

8. The primary function of spiritual/educational leadership is to equip others to lead and minister, not to perform the ministry personally.⁶⁹

Wesley believed that people could not improve their moral condition in a fallen world without the grace of God.⁷⁰ But if people responded to God in faith and repentance and then lived in obedience, they would not only be saved, but they also would become morally pure. Wesley believed that learning comes by doing the will of God and that it comes through experience. He believed that individuals are not perfected in isolation, but by participating in groups.⁷¹ It was through interaction with others that behavioral transformation took place. He saw this in the early church practices of church in the home. He believed not only that a return to the practices of the early church was a possibility, but also that it was a perennial necessity to return to that pattern. The major methodological components of Wesley's approach were as follows:

1. A hierarchy of interlocking groups
2. The point of entry to the system is behavioral change, followed by affective, aspirational, and rehabilitative functions
3. Constitutional authority
4. Groups graded by readiness of participants
5. Total participation and mobilization
6. Instrumented group activities
7. Exclusion (by ticket) for noncompliance
8. Individualized care
9. Multiple accountability
10. Separation of cognitive, affective, and behavioral functions⁷²

Wesley's educational philosophy and organizational model is one historical example of a large movement that continued the teaching methods of Jesus in making disciples.

⁶⁹ Henderson, *John Wesley's Class Meeting*, Kindle, Location 2083-2104.

⁷⁰ Henderson, *John Wesley's Class Meeting*, Kindle, Location 2118.

⁷¹ Henderson, *John Wesley's Class Meeting*, Kindle, Location 2164.

⁷² Henderson, *John Wesley's Class Meeting*, Kindle, Location 2419-2422.

Methodism broke from the university model of Scholasticism and promoted a personal, relational approach to training workers for harvest.

Summary of Theological Support to Experiential Learning

This is a time that the church must return to a more Biblical approach to training so that it actually carries out the instructions of Jesus to do what He did. While focusing on what Jesus said, the church must also notice what Jesus did. He trained twelve people through personal discipleship to carry on His work of announcing the Kingdom and confirming it through signs and wonders. Even Paul was determined to do the same.

I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ. (Rom. 15:18–19 (ESV).

Actually, there is no Greek word in this sentence which can specifically be translated as “ministry.” The word ministry seems to be added to the translation in order for it to read more smoothly, that is to make sense to the modern English reader. In the original Greek, however, it actually reads, “I have fulfilled the gospel.” The “nature” of the gospel is *dunamis* which is how the gospel is fulfilled. It indicates the signs and wonders that Paul and Barnabas used as proof that the gospel they preached to the gentiles was the real gospel (Acts 15:12). Signs and wonders do not validate or prove the gospel to the lost; signs and wonders are the gospel.⁷³

Training for sharing the gospel should include both personal, one-on-one coaching, and group dynamics. The group must include more than information; it must

⁷³ Jon Mark Ruthven, class lectures of August 2015 at UTS and notes to this author, April 2017.

involve interaction with the topic and learning by doing. The context should provide opportunity for students to engage with and encounter God Himself. The training and teaching should include the expectancy that indeed God will show up! The training should teach each student how to hear God personally and emphasize the importance of obeying every command He speaks, whether in scripture or through the Holy Spirit. A community of prayer like those employed by the Celts, the Moravians, and the Methodists provide the foundation of the learning atmosphere. Times of worship and prayer are as important as times of instruction. Group time of honest sharing and interaction with scripture and the teaching is as important as the instruction times.

The training must be practical and not theoretical. Students should be taught to do what Jesus commanded, that is to announce the Kingdom of God, pray for the sick, and cast out demons. There must be an emphasis on learning to live a Biblical, charismatic lifestyle, walking in faith, and using the gifts of the Spirit. Paul told the Thessalonians “our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.”⁷⁴ Students need practical instruction in how to do that, followed by opportunities to do what was taught and then dialogue about the experience.

Ultimately, the goal of the training program must be to produce God-loving, obedient, effective workers, and not necessarily informed theologians. The goal should not necessarily be the training of pastors or teachers only, because the ascension gifts listed in Ephesians 4:8-11 include five different gifts—adding apostle, prophet, evangelist, to the roles of pastor and teacher. Students should be coached according to their personal gifts and calling, and then guided to their roles as apostles, prophets, evangelists, pastors,

⁷⁴ 1 Thes.1:5 (ESV).

or teachers. The goal of releasing the variety of these five gifts is for Kingdom advancement rather than just church maintenance; this training method enables those in traditional roles of pastors and teachers likewise to become familiar with Jesus' method of evangelism and empowerment.

The time students spend in lectures must be balanced with time in prayer and worship, time in small group discussion, time in one-on-one discipleship with a mentor, and time in learning by doing. This last method of learning is perhaps the most important, but it is the one that is most missing from many educational methodologies. Methods of education will be examined below and current findings in educational theory will be surveyed. It is clear in the gospels that Jesus used a simple strategy. He gave brief, simple instructions and expected His disciples to go and apply them. In the Jesus model, the length of time spent in lecture seems to be proportionally less than the length of time spent in doing. While these conclusions are Biblical and have been shown to be effective historically for the church, they also are supported by current findings in educational methodology for adult education.

Changing Methodologies for Theological Education

In recent years, a shift has occurred in many institutions of higher learning in theological training. One change is that schools recognize the need for what they often call spiritual formation in the life of the minister-in-training in addition to the normal education of Biblical content. Seminaries and Bible schools use mentoring and small groups to guide and care for the ministerial candidates and their families. Some schools recognize the need for practical, hands-on experience as part of the preparation required

for ministry rather than only learning the theory of tasks. This is evidenced in the increasingly widespread use of internships to serve existing ministries, and the requirement of a mentor who is a practitioner rather than just an academic advisor.⁷⁵

Douglas Smith evaluates the pros and cons of five different models of theological education in his book, *Training Pastors in the Local Church: Five Models of Theological Education*. The methods include the following:

1. One-on-One Mentoring
2. Internships
3. Church-Based Seminaries
4. Partnering with Other Churches
5. Traditional Bible Colleges or Seminaries⁷⁶

Four of these are non-traditional approaches (1-4), with the first two (1, 2) incorporating learning by doing and the kind of discipleship that Jesus used. Two of the four (3,4) are church-based rather than a university model, which keeps the process closer to real-world life and closer to the church where students can apply what they learn. Even traditional Bible colleges and seminaries are incorporating more experiential learning into their programs.

According to Perry Shaw, when Arab Baptist Theological Seminary (ABTS) in Lebanon redesigned its curriculum in 2009-2010, it shifted away from a traditional “silo” approach to an “integrative context-sensitive approach;” the shifting not only transformed the school but also the many men and women it trains.⁷⁷ The goal was to produce faithful

⁷⁵ For example, at Evangelical Seminary in Myerstown, PA, students must satisfactorily complete an internship and must maintain a relationship with a practitioner mentor.

⁷⁶ Douglas Smith, *Training Pastors in the Local Church: Five Models of Theological Education*. (Bristol, VA: Doug Smith Media: 2014).

⁷⁷ Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Carlisle, UK: Langham Global Library, 2014).

men and women who develop greater character and leadership skills not simply academic excellence. The approach was to move away from the fragmented curriculum that assumes students will integrate all the pieces later. The learning process ABTS wanted to provide was reflective and transformative; the goal was to produce graduates that would be agents of the Kingdom. The new curriculum was more focused on the mission of God, and theology was integrated mainly to provide a foundation rather than being the center of the program. Students were required to be involved in daily worship time; the students helped lead the worship or brought devotionals. All students were provided a mentor and were required to meet with the mentor at certain intervals. Once each week faculty, staff, and students all met together in small groups to study scripture together. The program incorporated a system of self-diagnostics which gave the students feedback on their personal growth.

The program proved successful and operates still today. First year students are involved in evangelism and learning how to share the gospel in various contexts. Since systematic theology has its roots in the Medieval embrace of Greek philosophy, all theology at ABTS is contextual and missional. The school is concerned that the central beliefs of the Christian church will be faithfully communicated; consequently, the ABTS curriculum covers major themes of doctrine –but in broad strokes. Themes like theology about the character of God, the Kingdom of God, the church and its mission, pneumatology, leadership, and discipleship permeate every module. Biblical languages, while necessary for some scholars in each generation, are not seen as essential for every student to learn. Studies have shown that most students do not use those tools very much and over time actually lose most of what they learned about the languages.

Shaw writes about trends in theological education:

A recent study of over 1,000 churches in thirty-two countries (Schwarz 2000, 23) discovered that there is a direct inverse correlation between denominational growth and educational expectations: the more education a denomination expects of its pastors and educators, the more that denomination evidences decline. More specifically, the research of the Natural Church Development (NCD) team found that only 42 per cent of pastors in high-quality, high-growth churches had seminary training, while in low-quality, low-growth churches 85 per cent had graduated from seminary.⁷⁸

Shaw characterizes the common approach to theological education as “silos” of biblical, theological, historical, and practical education that lacks the needed integration. Often these topics are taught only considering Christendom paradigms rather than the larger culture. The topics are taught with texts of the past and missions is then added as a separate topic.

While there is a need for institutions with the highest of academic standards to train Christian scholars and teachers, the mission of the church calls for the training of workers who will do what Jesus did. The ABTS found how hard it is to change curriculum and methodology once it has been cemented in tradition. This is one reason there are so many new training centers springing up which are church-based or which serve a geographical region of Kingdom and missional minded churches. These keep education closer to the church and the area where workers are needed.

As Princeton University President Woodrow Wilson summarized his experience, “It is easier to change the location of a cemetery than to change the school curriculum.”⁷⁹ Those trying to design transformative learning programs have to negotiate the secular

⁷⁸ Shaw, *Transforming Theological Education*, 17.

⁷⁹ Woodrow Wilson, when president of Princeton University, World of Quotes.com, accessed December 16, 2016, <http://www.worldofquotes.com/author/Woodrow+T.+Wilson/1/index.html>.

education structure, and have to answer to accrediting agencies—even though these are often more concerned with status and hurdle-jumping than they are with genuine learning.⁸⁰ Because most faculty are reluctant to move outside their area of expertise, it is difficult for established faculty to initiate the kinds of reforms that are needed.

Changing Methodologies in Other Forms of Higher Education

The apprenticeship model is the oldest form of training in education, and it has been used in many cultures for many centuries. At this time, the modern inclination is to credit an exceptional gifting as the reason that someone excels, but recent findings published by K Anders Ericsson and Robert Pool provide evidence-based insights on what creates top performers and experts across a wide range of disciplines.⁸¹ Ericsson and Pool conclude that there is no such thing as a natural prodigy. Even children who display seemingly advanced abilities, owe their skills to many hours of practice and effort. They learn by doing and by repetition. Mozart, for example was an accomplished musician who thrilled audiences by age six, but by this time he already had several years of deliberate, practice-based music education. The research showed that people learn best by doing, while under the personal tutelage of an experienced instructor.

Recent developments in the theory of adult education in secular higher education also acknowledge the same needs of students and confirm that the ancient practice of apprenticeship, which the Bible calls discipleship, is more effective than the simple transmission of information. The learning needs and styles of adults differ from those of

⁸⁰ Shaw, *Transforming Theological Education*, 17-18.

⁸¹ K Anders Ericsson and Robert Pool, *Peak: Secrets from the New Science of Expertise* (Boston, MA: Houghton Mifflin Harcourt, 2016).

younger learners and should be approached differently. Adults want to be participants in their learning and want their experiential learning to be appreciated and respected.⁸²

Andragogy, a theory about adult learning that was popularized by Malcolm Knowles in the early 1970s, is commonly understood to be the study of the ways adults learn, and the art and science of helping adults learn. R. M. Tappin in *Adult Development and Andragogy Theories* provides this concise summary:

Adults differ from younger learners in that they are self-directed, self-motivated, chose their learning, and therefore will not chose to learn something that they are not interested in; they bring to the classroom a great deal of knowledge accrued from experiential learning, and they are able to apply that learning to the information that they receive in the classroom.⁸³

Generally, people learn in three categories: as visual learners (learn by watching); auditory learners (learn by listening); and kinesthetic learners (learn by doing). Howard Gardner developed a theory of multiple intelligences which determine how one may prefer to learn. He describes nine intelligences or competencies:

- 1) Verbal Linguistic
- 2) Logical Mathematical
- 3) Spatial-Visual
- 4) Bodily Kinesthetic
- 5) Musical
- 6) Interpersonal
- 7) Intrapersonal
- 8) Naturalist

⁸² Ruth M. Tappin, *Adult Development and Andragogy Theories: Application to Adult Learning Environments* (Amazon Digital Services LLC, 2014), Kindle, Locations 236-238.

⁸³ Tappin, *Adult Development and Andragogy Theories*, Kindle, Locations 301-305.

9) Existential⁸⁴

Educational theories, teaching strategies, and tools used to help develop human potential must address and incorporate the variety of ways people learn.

Additional insights on adult learning can be gleaned from Merriam, Caffarella, and Baumgartner *Learning in Adulthood*. They note that the assumptions that continue to guide and inform theories about adult learners and how they learn are as follows:

- 1) Adult learners are self-directed.
- 2) They are repositories of experiential learning and accumulated knowledge.
- 3) They are goal oriented.
- 4) They are relevancy oriented.
- 5) They are practical.
- 6) They need to be respected.⁸⁵

Transformative learning is about dramatic change in the way people see themselves and the world they live in. Tappin notes that although

... there are many lenses through which transformational theory can be viewed, Jack Mezirow's psycho-critical perspective on adult learning focuses on the individual. Viewed through this lens, transformational learning has to do with the sense and inner meaning that an individual makes of life-changing experiences. Very often the experiences that result in transformations are intense. Reflecting on these "gripping narratives" can shed light on "learning dilemmas, core anxieties and impossible expectations that people are dealing with."⁸⁶

Adult students will often experience a series of stages in transformative learning. Tappin discovered that most face what he calls a "disorienting dilemma," followed by self-examination, feelings of fear, or even anger. Tappin also lists the discoveries of others who analyzed the learning process for adults:

⁸⁴ Howard E. Gardner, *Multiple Intelligences: New Horizons in Theory and Practice* (New York, NY: Basic Books, 2008).

⁸⁵ Sharan B. Merriam, Rosemary S. Caffarella, and Lisa M. Baumgartner, *Learning in Adulthood: A Comprehensive Guide*, 3rd ed. (San Francisco, CA: Jossey-Bass, 2006), 350.

⁸⁶ Tappin, *Adult Development and Andragogy Theories*, Kindle, Locations 347-354.

Yount (2001) describes the active participation of learners in events or activities which lead to the accumulation of knowledge and skills. Lewis and William (1994) describe experiential learning as learning by doing, and Dewey (1938), Usher and Solomon (1999) view it as learning from experience that take place in everyday life (in Hedin, 2010, p. 108, Merriam et al., 2007, p. 162). Merriam et al. (2007)⁸⁷

Edward Taylor (in his work with Jack Mezirow) initially identified three elements involved in transformative learning: individual experience, critical reflection, and dialogue.⁸⁸ However as the study of transformative learning has evolved, other elements have emerged as equally significant; these are a holistic orientation, awareness of context, and an authentic practice. Mezirow and Taylor showed how adult learners bring their life long assumptions to the classroom and then, through interaction with new ideas alter their opinions and values.

Individual experience, the primary medium of transformative learning, consists of what each learner brings (prior experiences) and also what he or she experiences within the “classroom” itself. It “constitutes a starting point for discourse leading to critical examination of normative assumptions underpinning the learner’s . . . value judgments or normative expectations.”⁸⁹

Educational institutions and systems will be more effective by incorporating these insights into how adults learn. These findings are also aligned with the educational approach that Jesus took with his twelve disciples.

Value-Laden Educational Cultures

Research has also revealed that value-laden course content and intense experiential activities can be a catalyst for critical reflection, as well as providing an

⁸⁷ Tappin, *Adult Development and Andragogy Theories*, Kindle, Locations 415-421.

⁸⁸ Tappin, *Adult Development and Andragogy Theories*, Kindle, Location 423-29.

⁸⁹ Jack Mezirow and Edward W. Taylor, eds., *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 5.

opportunity to promote transformative learning.⁹⁰ These activities help provoke meaning-making among the participants. They act as triggers or disorienting dilemmas, provoking critical reflection, and facilitating transformative learning. This allows learners to experience learning more directly and holistically.⁹¹

Schools such as the Bethel School of Supernatural Ministry and Iris Harvest School emphasize the importance of core values that guide the educational process and the culture of those schools. Students are taught their meaning and are expected to adhere to them.

Core Values of Bethel School of Supernatural Ministry

A Culture of Love

- We will always strive to love you and deal with you out of love.
- Jesus said, “Love your neighbor as you love yourself.” It is very important for you to love yourself, receive God’s love, and receive our love.
- We expect you to keep love at the center of all that you are and all that you do.

Empowering Versus a Controlling Culture

- We have a very empowering culture and work hard not to have a controlling culture.
- That means we will work hard to call out the destiny in you and empower you to reach your full potential.
- An empowering culture has honor and respect as its core values.
- A controlling culture means you are motivated externally by the fear of others.
- A controlling culture has fear and punishment as its core value.

Ownership

- You will never reach your full potential until you take responsibility for your own personal greatness.
- As long as you perform so that you don’t get in trouble you haven’t taken responsibility for your own life.

⁹⁰ Mezirow and Taylor, eds., *Transformative Learning in Practice*, 6.

⁹¹ Mezirow and Taylor, eds., *Transformative Learning in Practice*, 7.

- We will never work harder to solve your problems than you do.
- We will solve problems with you, but not for you.

Accountability

- We expect you to account for your life to your overseers whenever you are asked.
- Learn to trust someone more than you trust yourself.

Risk

- Faith is spelled “R-I-S-K.”
- If you want to grow, you must take a risk.
- If you don’t fail once in a while, you are not taking enough risks (obviously we are not talking of moral or character failures).
- You must fail at least three times at BSSM, or you can’t graduate (again, not moral or character failures).
- When you are asked to do some exploit by the leadership, we strongly prefer you don’t decline.

Honor

- Life flows from honor.
- We have been called to a rectangular table; not a round table where all have an equal voice. There are levels of honor in the Kingdom. Take the low spot like James says and let the host move you up.
- Always deal with God, your leaders, yourself, and each other with honor and respect.
- Don’t choose your behavior out of fear that you will be punished. Do the right things because you don’t want to disappoint God, your leaders, and yourself.

Confrontation

- We have a confrontational culture. If you do something that we think needs to be adjusted, we will talk to you about it.
- If any leader in our environment does something that you think needs adjusted, you are invited to go to them privately and talk to them. Don’t talk to others about an issue until you have first talked to the person that offended you. If this does not go well you may then request to speak to them with their supervisor.

Supernatural Power

- You are in a culture that expects the supernatural to happen often.
- You will find yourself in situations where if God doesn’t do a miracle, it won’t work out right. These are the times to press in and pray.
- You will be expected to walk in the supernatural power of God. Get used to it.

Royalty

- You are royalty, princes and princesses of the King.
- You are not paupers. Learn to think and live out of your new identity.

Honesty

- We expect you to be honest no matter what it costs you.
- Trust is built on honesty and integrity.
- Telling half-truths, cheating, or lying destroys trust.
- Trust is the foundation of all good relationships.

Mind of Christ

- As a Christian you have the mind of Christ.
- We want to teach you how to think more than what to think.
- Therefore, you have permission to use your mind while you are here.⁹²

Another school that operates with a values-laden focus is the Harvest School of Iris Global in Pemba, Mozambique. In an interview with Tony Maxwell, Personal Assistant to Roland and Heidi Baker, Tony shared how the core values are taught from day one and are reinforced throughout the school year in many ways in each class and in the small groups and personal mentoring of the students. The Iris Global Core Values are as follows.

1. We understand that we can find God, and can experience intimacy, communication and companionship with Him in His Presence, if we share His love for righteousness.
2. We are totally dependent on Him for everything, and we need and expect miracles of all kinds to sustain us and confirm the gospel in our ministry.
3. We look for revival among the broken, humble and lowly, and start at the bottom with ministry to the poor. God chooses the weak and despised things of the world to shame the proud, demonstrating His own strength and wisdom. Our direction is lower still.
4. We understand the value of suffering in the Christian life. Learning to love requires willingness to suffer for the sake of righteousness. Discipline and testing make saints out of us, and produce in us the holiness, without which we will not

⁹² Bssm, "Our Core Values," bssm, accessed December 12, 2016, <http://bssm.net/school/core-values>.

see God's face and share His glory. With Paul we rejoice in our weaknesses, for when we are weak we are strong.

5. The joy of the Lord is not optional and far outweighs our suffering! In Jesus it becomes our motivation, reward and spiritual weapon. In His Presence is fullness of joy, and with Paul we testify that in all our troubles our joy knows no bounds (2 Cor. 7:4). It is our strength and energy, without which we die.⁹³

When values such as these are reinforced over and over, they become deeply imbedded in the values and worldview of the students. Students are often personally impacted by these values more than by information that is covered in class and perhaps placed on a test but not reinforced in other ways. The values become tools of transformation.

Building Relationships and Community

According to Mezirow, another element of fostering transformative learning is the promotion of critical reflection among learners. Critical reflection, a distinguishing characteristic of adult learning, refers to questioning the integrity of deeply held assumptions and beliefs based on prior experience. Learners rarely change through a rational process (analyze-think-change).⁹⁴ However, Mezirow and Taylor believe learners "are more likely to change in a see-feel-change sequence."⁹⁵

Educators also recognize the importance of establishing authentic relationships with students. "Fostering transformative learning in the classroom depends to a large extent on establishing meaningful, genuine relationships with students."⁹⁶ In building

⁹³ IRIS, "IRIS Core Values," IRIS Global, accessed December 12, 2016, <http://www.irisglobal.org/about/core-values>.

⁹⁴ Mezirow and Taylor, *Transformative Learning in Practice*, Kindle, Location 466.

⁹⁵ Mezirow and Taylor, *Transformative Learning in Practice*, Kindle, Location 7-10.

⁹⁶ Mezirow and Taylor, *Transformative Learning in Practice*, Kindle, Location 13.

trusting relationships, learners develop confidence to deal with a process of transformation can be seen as threatening or emotionally charged.⁹⁷ Faithful, strong, Christ-centered relationships allow students to have open discussions where questions are encouraged, various environments where they can share their thoughts freely and come to a greater understanding together. Otherwise, critical reflection is impotent and hollow, lacking the genuine discourse necessary for thoughtful and in-depth reflection.

Conclusions

The changes in methodology discussed above, both in theological schools and other institutions of higher learning, support the thesis of this study. Learning is experienced best when opportunities for experiential learning are provided. Schools help their students learn by integrating small groups, mentoring relationships, community involvement, discussion, and reflection into the learning process. Jesus trained the twelve using these elements. They can be applied to today's context as well.

Among those who support this idea are Thom and Joani Shultz who describe the learning techniques that Jesus used and suggest that today's methods of discipleship likewise begin with the learner's context and use metaphors and language the learner is familiar with.⁹⁸ The learner must be allowed to discover truth; the focus needs to be more on learning than on teaching. Mature, loving disciplers need to take advantage of teachable moments; Jesus did that while He lived life with His disciples. Mature, loving disciplers must then provide learners opportunities to practice what they have learned.

⁹⁷ Mezirow and Taylor, *Transformative Learning in Practice*, Kindle, Location 13.

⁹⁸ Thom Schultz and Joani Schultz, *Why Nobody Learns Much of Anything at Church: And How to Fix It*, rev. ed. (Loveland, CO: Group Publishing, 1997), 39-42.

CHAPTER FIVE

PROJECT ANALYSIS

INTRODUCTION

The theme for this project came from the synergy between my own personal journey and my ministry context. Leadership development has been a constant process in my experience for the past thirty-seven years of planting and pastoring a local church in my home community. Numerous new churches have been planted from this mother church, giving birth to a network of churches which has now grown to include over 360 churches, ministries, and businesses around the globe. As I have transitioned from pastoring a local church to leading the network, the need for, and the task of developing leaders has continued.

In addition, the missional focus of HarvestNet International has mandated a training program not only for pastors, but for many individuals who could impact the culture around them with the gospel, announcing it in love and power. While HNI had been operating a school that provided traditional classes in Bible, Theology, and practical ministry, the one area that was obviously weak was preparing students to use the charismata after graduation. The problem was not the absence of curriculum on the topic of the charismata, but rather that many students never learned to express the charismata as a lifestyle. They graduated with notebooks, but little ability to exercise the gifts of prophesy, word of knowledge, healing, or deliverance from demons.

The thesis of this project arose from the belief that what was lacking in our training was the needed impartation and experience to develop confidence and boldness in the use of the charismata. The training program that HNI operated was closed for one year while a team visited other schools which were effective in the use of experiential learning. Then the school was redesigned and reopened with significant integration of experiential learning implemented in the program. The thesis was tested on the first group of students by measuring the progress of the students and by comparing it with the known effectiveness of the previous school.

The First Generation School of Ministry and Other Important Models for Developing the New School

In the first phase of this project, the school of ministry operated by HNI was redesigned. Originally, the school had been called The Kingdom Ministry School (KMS), and it was an evening institute in Ephrata, Pennsylvania. The student body was comprised mostly of people from a tri-county area, plus a few international students. During its eight-year history, the school served more than 1400 students from 140 different local churches. Many of these students took classes as electives according to their interests. However, more than forty completed the twenty classes and a required internship in order to graduate with the school's certificate.

The KMS offered a variety of classes in Bible, leadership, counseling, and topics intended to help shape and equip the students into Christians who live out their faith in their respective vocations. Most classes gave good content, but the focus was on conveying information, which for many topics is satisfactory. However, the school also had numerous classes to train students in Biblical, charismatic ministry which were also

highly information-based. They did not include significant hands-on learning opportunities or regular prayers for impartation. Most students had very little interaction with instructors except during class where they were encouraged to ask questions. Since many students were taking only one class at a time and did not know each other, the school lacked the kind of community that is helpful in order for true transformation of the students to take place.

The KMS had had several certificate programs including a one-year program for international students and those who could devote full-time to their studies. Most students, however, completed the two-year program by attending classes two nights per week. One highly successful program in the original school which resulted in the transformation of students, was called the Kingdom Foundations Internship. This program was hosted and operated by the Gateway House of Prayer, a full time, that is twenty-four hours a day and seven days a week, ministry of prayer and worship.¹

In spite of the fact that the internship was a part-time program, it proved to be transformative in the lives of students because of the community building and discipleship it required. The design team for the new school concluded that the time spent in prayer and worship was an important element of education for transformation. The Gateway community consists of praying believers from the local region and has worshipped and prayed without interruption for the last eight years. Because this program had proven successful in many ways, some of its features were to be included in the new school.

¹ See page six for further information on this ministry.

These elements of the internship and House of Prayer were understood to be valuable in the redesign of the school, but more information and understanding of successful models was needed. In order to inform and facilitate the redesign, a team from HSSM visited several schools of ministry that are already experiencing similar results to those hoped for with the implementation of this Doctor of Ministry project and study. The intentions of the team were to observe the culture and administration of the schools and learn from the school leaders. The first school that was visited was the Global School of Supernatural Ministry (GSSM) in Mechanicsburg, Pennsylvania.² The team visited a day of classes and conducted an interview with Michael Hutchings, the Director of GSSM.

A second team trip was taken to Redding, California, to visit the Bethel School of Supernatural Ministry (BSSM). The team attended a variety of classes for a full week and visited several pastoral small groups, which in that school are called Revival Groups. The team interviewed administrative staff and instructors at each school. The BSSM operates a School Planting Internship to train those who want to administer similar schools. The HSSM team attended those classes and interviewed the Director of School Planting.

The third school that was considered a model for this study was the Harvest School of Missions for Iris Global in Pemba, Mozambique. Instead of traveling to Africa, the team interviewed Tony Maxwell, who is the personal assistant to Roland Baker. Baker founded the school along with his wife, Heidi. The Maxwell interview proved helpful because of the missional focus of this school and the wisdom its leaders had gained through the years in screening international students for admission. Kate Wissler,

² See: Global Awakening, *Global School of Supernatural Ministry*, Apostolic Network of Global Awakening, accessed August 7, 2017, <https://globalawakening.com/schools/gssm>.

a member of the HSSM design team and a contextual associate for this project, had previously served on staff at the Iris Global school. Kate completed an extensive spreadsheet of information that compared all three of the schools visited. The list of comparisons were then used in the decision making process while designing the HSSM.

The Creation and Purpose of the Second Generation School of Ministry

After these visits, interviews, and data collection were complete, the team shaped the new HSSM within the context of Pennsylvania. The team that redesigned the school also wanted to build the school around the 24/7 concept of a house of prayer. In contrast to the old school, the new school was to be a full-time school with daytime classes. Some evening classes would be offered as well, which would be open to some part-time students. The goal was to build a transformative community among the full-time students within the house of prayer community.

The purpose of the school's redesign was to include more one-on-one discipleship training, more community, and more experiential learning. The primary work of this DMin project then, was to measure the effectiveness of the new school in reaching the desired results. The qualitative and phenomenological research utilized three data collection methodologies: pre and post-implementation surveys, one-on-one interviews, and focus group evaluations. The expected results of the school's redesign were increases in frequency and effectiveness of the use of charismata in the students' ministry and evangelism. The newly enrolled students entering the school in September of 2016 were the primary subjects of the research.

Thus, the new school, the HarvestNet International School of Supernatural Ministry (HSSM) was built around the house of prayer where students were to have daily opportunities to encounter God's transforming power and presence. Instruction included teaching components from the Bible, church history, theology, and other pertinent topics to guide students in the formation of their relationship with God, but instructors were now required to include opportunities to put into practice what is learned. Students in the new school were assigned a set number of hours in the prayer room for personal time with God, and were expected to lead prayer and worship together in teams in upcoming semesters.

Of all HarvestNet International's ministries, the one that is critical for it to continue its work is a training program to equip leaders. The HSSM aims to produce passionate followers of Jesus who live charismatic lifestyles. The most important change between the new school and the previous iteration was a shift in the amount of time devoted to hands-on learning through experience. The students were sent out regularly to share the love of God, pray for people, and especially to pray for healing. The ratio of classroom instruction to experiential learning was 50% each. Instructors were asked to involve the students in putting into practice what they learned as part of their course work. And there were regular times of activation with group participation.

The approach to the element of application in the curriculum varied from class to class, but was always intended to encourage students to interact with the material, as well as to begin to obey the commands of Jesus which they learn during an instruction period. Students were sent out regularly to announce the gospel of the Kingdom, specifically to heal the sick and to cast out demons. Upon their return, they debriefed with a mentor in

order to consolidate what they had learned in the use of the charismata. The research in this project tests the hypothesis which undergirds the HSSM, that is, it is possible to use a school to equip students to move in the gifts of the Holy Spirit.

One goal in the school's first year was to bring students into expecting to see God bearing witness in power (Heb. 2:4) as part of their lifestyle. Subsequent programs can teach leadership and more theology after the student has a dynamic intimacy developed with the Holy Spirit. In addition to the HSSM, the HNI leaders travel to over fifty nations each year and most of these are places where ongoing relationships are developed. In many locations, there are annual leaders' conferences or schools. These venues can also be used as a laboratory for the students to not only continue their learning in a cross-cultural context, but also to help the HNI envision and activate leaders and their churches in those locations.

Description of the HSSM³

The HSSM is a full-time training program that aims to produce passionate followers of Jesus who live Biblical charismatic lifestyles. Students (in the project group) attended classes weekdays from 9:00 a.m. to 1:00 p.m. and completed reading and writing assignments outside of class. Some evening classes were held to allow part time students to receive instruction as well. In addition to lectures on various topics, students also gathered for times of worship, prayer, small group interaction, and outreach. Each student was assigned to a staff person who served as his or her personal mentor throughout the school year. The school was currently led by a full-time director and a

³ For a more complete and detailed description of curriculum, course content, and specific lessons, see Appendix A beginning on page 168.

paid administrator. During the first year, there were also five support staff who either raised their own financial support or served as volunteers.

The school was designed around a few core values and training topics that were continually reinforced in each of the three semesters of the program:

HSSM Core Values

1. Pursuing God's Presence
2. Being Transformed by His Word and Spirit
3. Living in Community
4. Recognizing that the Local Church is the Hope of the World
5. Basing One's Identity on God's Fatherhood
6. Recognizing One's Unique Personal Purpose and Destiny
7. Modeling Ministry after That of Jesus
8. Extending the Kingdom of God

The HarvestNet School of Supernatural Ministry designed its curriculum to lead students through a transformational process of formation of their identity in Christ, and then introduce them to a lifestyle of expressing the charismata. The students were relationally disciplined in a context of continuous prayer. They had frequent opportunities to receive charismata through impartation and to express charismata through class activities. Within this framework, the hypothesis was that the students upon graduation would manifest a ministry style more consistent with that of the commission of Jesus to His disciples.

Implementation of the Educational Modality of Experiential Learning

When planning the HSSM's school year for 2016-2017, setting its curriculum, and scheduling its class time, a fundamental change occurred. The 2016-2017 school year was designed to be much different from earlier school years. Much more emphasis was

placed on requiring students to begin to do what they were taught, rather than using the school to deliver information and assuming students would find a way to apply it after graduation; instead, students were required to do what they were taught immediately after instruction. Students participated in domestic and international outreaches, prayer for healing, delivering prophetic and inspired messages, and evangelizing the lost. Students experienced this learning process in the atmosphere of daily and nightly prayer where they spent time together in God's presence drawing near to Him. Instruction taught students to listen to God's voice; it encouraged them to seek His presence and to receive inspiration and empowerment for ministry to others. Frequently during a trimester, students received opportunities for impartation from instructors and staff; throughout the term instructional and experiential focus centered on an activation of charismata and the empowering presence of God.

Mentoring occurred as staff members worked with students individually. Students were required to participate in a small group led by the mentor. Students also were placed in larger groups for processing, sharing testimonies, and encouraging one another. These relationships created a community as students lived life together, worshiped together, and served in various ministry opportunities together. The staff was intentional about creating a culture that honored and loved each person.

The first portion of the school's curriculum was designed to bring each student into his or her true identity. Instructors asked students frequently, "How does God see you?" Teaching and ministry provided opportunities for inner healing and dealing with issues related to belief systems that distorted their identity and prevented them from

fulfilling all that God had planned for them.⁴ The HSSM intentionally built a school culture that encouraged risk-taking in learning to hear God and obey Him in the use of the charismata. A celebratory atmosphere became part of the classroom. Instructors and students celebrated every attempt to learn and to follow God's leading. Testimonies built faith; expectancy rose. Students reveled in the excitement of partnering with the Holy Spirit.

While the first trimester focused on the student's identity and intimacy with God, the second trimester focused on ministry to others. Teaching included topics like: evangelism and international missions; the work of making disciples; conducting discovery Bible studies; and church planting. Instruction concerned the nine charismata described in 1 Corinthians 12: 8-10⁵; class time included opportunities for students to learn to express these gifts. The final trimester involved extensive outreach in surrounding cities and an international trip to Guyana, South America.

As students ministered to others, they spent most of their time during this last phase putting into practice what they had learned. Staff continued to serve the students, giving time for debriefing so that both victories and difficulties were cast as learning opportunities. Students learned to serve and work as a team and learned to minister while honoring leaders of the ministry where they served. When they ministered in various local churches and ministries, they honored existing authority and served and blessed the work of others.

⁴ For example, things like shame based relationships, performance orientation, fear, an orphan spirit, self-righteousness, legalism, and any thought system or mental, emotional or spiritual stronghold that would stand in the way of freedom in Christ and walking in an identity as God sees us.

⁵ Word of Wisdom, Word of Knowledge, Faith, Healing, Miracles, Prophecy, Discernment of spirits, Tongues, Interpretation of tongues.

One significant aspect of the school curriculum which was used to teach students to express the charismata was what is called “activation.” For the students to receive only information about the nature and use of the charismata would not ensure that they would venture into the unknown and begin to use the gifts. The HSSM curriculum requires students to participate in exercises that help them develop their ability to hear God, gain boldness to obey His voice, and to speak what they hear. Instructors shared encouraging stories with students about how they have used the charismata that, in turn, helped students picture how they too could express these gifts. The instructors then challenged the students to use the charismata immediately and to trust God in their use. There are many kinds of activations for the variety of charismata, and they were done in different locations and times, but several times each week, sometimes daily, the classrooms would be noisily buzzing as students practiced in class exercises what they had learned.

Several activations bear mentioning. One activation had the students stand in a circle with their eyes closed. Then one of the staff walked around the outside of the circle and tapped another of the students on the shoulder; that student quietly stepped into the center of the circle. Then the rest of the students were told to begin asking God for words of prophecy for that student and to begin speaking them out one at a time, all the while keeping their eyes closed. Since they did not know who was in the center, they were not wrestling with some of the fears or thoughts of doubt that might come to mind. After they were finished, they repeated this process for several students.

Another activation involved forming the students into two lines. Students in one line were told to close their eyes while students in the other line quietly switched places. The result was that the students with their eyes closed no longer knew who was standing

in front of them. They were then told to begin to pray for and to prophesy over that student.

On another day, the students were told to begin to write a letter to someone in the room, and they were not told that the one writing would be the recipient. They were told to listen to the voice of the Spirit for the recipient. Then after the letter was completed, they were told to hand it to the person next to them; that student read it over to the writer and declared words of encouragement to them.

Another activation involved looking someone in the eye and beginning to “call out the gold” in that person. “Call out the gold,” means speaking words of affirmation and declaration over the other student about that person’s identity in Christ. This was done both to encourage the person, and to get the speaker to become comfortable with extended eye contact with another person. There are many other activations, all of them exercises to teach students while they learn together and practice on each other. These activations prepare students for using the prophetic gift, the word of knowledge, and other gifts in public. Similar exercises were designed as well for the other charismata such as healing tongues, interpretation of tongues, and the discerning of spirits.

After nine months, students who completed the school’s requirements graduated from year one and received a certificate of completion. Graduation requirements included: satisfactory regular attendance at all class times, including mentoring and participation in small groups; participation in outreach opportunities; and raising funds to cover their travel expenses. The students read through the entire Bible. In addition, they read many other required books and completed reports on each book. They attended several conferences, among them the Voice of the Apostles in October 2016, which was

offered by Global Awakening. They attended the Power and Love Evangelism School in April 2017, which was offered by Lifestyle Christianity.

Upon graduation, students were invited to continue their ministry training in the second year. Year two involves many of the same components, but students spend even less time in the classroom. The extra time is spent completing an internship in a ministry area of interest to the student. Students often join HNI leaders on several international ministry trips. The students then become part of the HNI ministry team and pray for people during ministry times at the meetings.

Testing the Effectiveness of the HSSM

To evaluate the effectiveness of the school and to test the hypothesis of this project, research was completed using the enrolled students at the HSSM school during the 2016-2017 school year. The research was conducted through a mixed-method qualitative analysis of the transformation and growth in the lives of the students, and their growth in expressing the charismata during the first year of the school. Twenty incoming students completed a pre-entrance survey comprised of twenty-six questions. This was administered through an online survey during the first week of classes in September 2016. Several introductory questions asked about enrollment (full or part-time), their age, gender, and previous teachings and experiences in the work of the Holy Spirit. Several questions asked about the amount of time spent each week in prayer, worship, and Bible study. One question asked about a student's personal satisfaction with the level of authentic relationships the student maintained within the Christian community. The final half of the survey focused entirely on the student's expression of the nine charismata

listed in 1 Corinthians 12:8-10. Almost all questions asked for a numerical value as an answer so that results could be compared more accurately with those answers at the end of the school year. The results of this initial survey are found in Appendix B.⁶

An identical survey was then given to the students during the final week of classes before their graduation on May 19, 2017. Twenty students took the survey through an online questionnaire comprised this time of thirty-three questions. The first twenty-six questions were identical to those of the initial survey. Seven additional questions asked the students about what helped them individually the most to learn to express the charismata.

The results of these surveys were then tested using personal interviews and several focus groups that discussed only open-ended questions. A random sampling group of six students was interviewed personally with their responses recorded by audio recording. The recordings were then transcribed using an online transcription service. Those transcriptions can be viewed in Appendix D. The remaining students were divided into two focus groups and were asked the same open-ended questions. This revealed additional information about their experience in the school. During an additional focus group with the six staff members of the HSSM, staff members gave their perspectives on the process of teaching the charismata during the school year. An online transcription service transcribed the recordings of the focus groups; see Appendix D. Each participant in the surveys, interviews, and focus groups willingly signed a consent form. This

⁶ Appendix B begins on page 176.

secured their permission to record their opinions and responses to be included in this study.⁷

To compare the effectiveness of the HSSM with that of the former KMS, one final survey was conducted on a large group of students who had taken the same classes in the former KMS. The last study compared the results of each school since the curricula content on the charismata were similar. The primary difference between the two schools was the incorporation of more experience in the new school. The purpose of including the KMS students was to evaluate whether the incorporation of experiential learning was more effective in teaching the expression of the charismata.

SUMMARY OF LEARNING

As this study draws to a close it is important to reiterate the thesis statement underlying the work; it was that students who are relationally disciplined in a context of continuous prayer, with frequent opportunities for impartation and for expression of their charismata, will manifest a ministry style more consonant with that of the disciples' commissions from Jesus. The study results confirmed a significant, measurable increase in the use of the charismata in the students. Furthermore, the study showed a significant transformation in the lives of the students and improvement in both the frequency and effectiveness of their use of the charismata over students of the previous school. The data pointed to significant improvement in the effectiveness of the methodology of the new HSSM when compared to its predecessor, the KMS.

⁷ Appendix D begins on page 228.

Eighty percent of the students studied were full-time students, and 20% were part-time students. Most of the students were young, with 80% being under thirty years old. Some of the survey questions assessed the student's previous exposure to teaching on the work of the Holy Spirit and measured their commitment to spiritual disciplines before entering the HSSM. Most of the students entering the school said they had been taught very little about the work of the Holy Spirit in the churches they attended. Approximately half the students had never spoken in tongues, and many were not familiar with the baptism or filling of the Holy Spirit. Before school started most studied the Bible less than one hour per week; a few admitted to no study at all. The amount of time they reported devoting to prayer averaged two hours per week and three hours per week to worship.

After completing the first year of the HSSM course, the average time spent in Bible study increased to over four hours per week. The average time spent in prayer increased from two hours to five hours per week. The time spent in worship increased from three to five hours per week.

Results of Electronic Survey

Illustration 1. Level of Satisfaction in Relationships

Students were asked about their satisfaction with their relationships upon entering the school and whether their lives included authentic, supportive relationships. Many reported having a few cordial relationships; many others reported feeling lonely. These feelings changed by the time they completed the school; students reported the satisfaction of experiencing authentic relationships.

Q8 During school, what level of relational intimacy had you experienced relationships with others in Christian community?

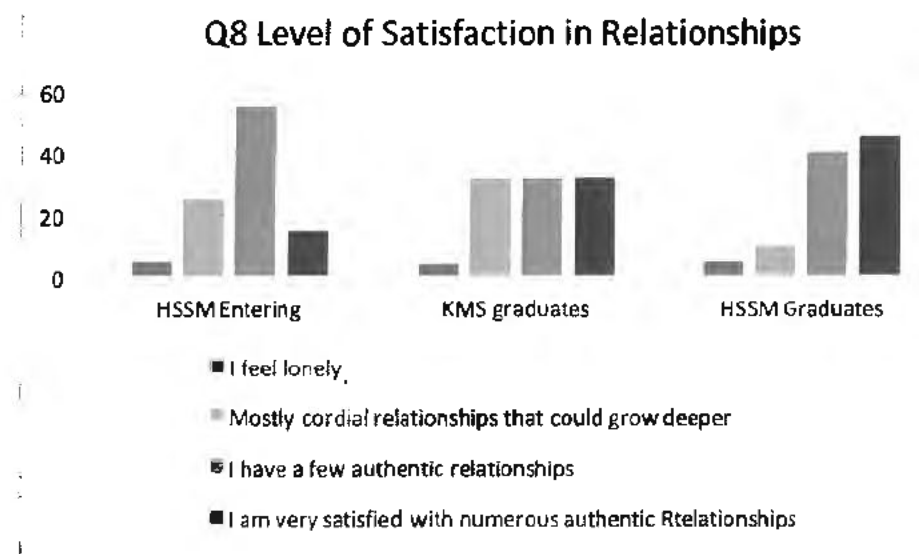
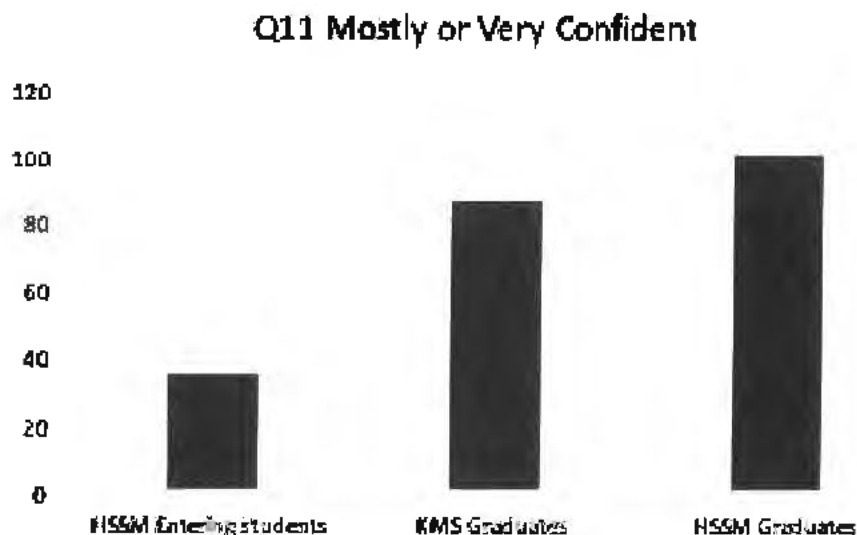


Illustration 2. Confidence Levels of Students

The primary focus of the study was on assessing the students' growth in using the charismata. The study showed that their confidence in their understanding of the charismata and their confidence in their ability to partner with the Holy Spirit, grew substantially during the school year. By the end of school year, all the students said they were mostly confident or very confident.

Q11 How confident do you feel in your ability to partner with the Holy Spirit in using spiritual gifts?



Students also reported stories of seeing God heal those for whom they prayed; they shared stories of God's sovereign connection to people during key times in their lives when they were open to hearing about Jesus and His Kingdom. Students were asked about their expression of each of the nine charismata individually and their sense of partnership with the Holy Spirit in general.

Illustration 3. Students Estimated Increase in Effectiveness

Students shared that during the school year they experienced an increase in their ability to successfully partner with the Holy Spirit. In fact, eighty percent of the students estimated that they experienced an increase of 55-100% in overall effectiveness in using the charismata. Graduates from the former KMS estimated their increased effectiveness at only 35%. This difference demonstrates the importance of experiential learning.

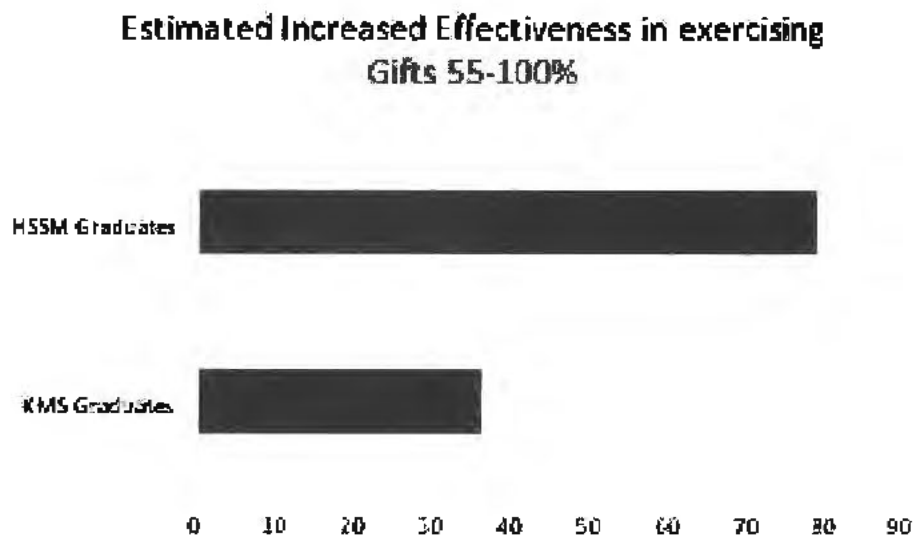


Illustration 4. Frequency Students Exercised Prophecy After Graduation

The numerical data showed a noticeable increase in the frequency of the students' expression of the nine gifts of the Holy Spirit. Each of the nine charismata showed a noticeable, significant increase. The most significant increases were recorded in their frequency in praying for healing, and in their expression of the gift of prophecy. The frequency in which students expressed prophecy increased. Also by comparison the HSSM produced a greater increase than shown by results expressed by the students in the KMS.

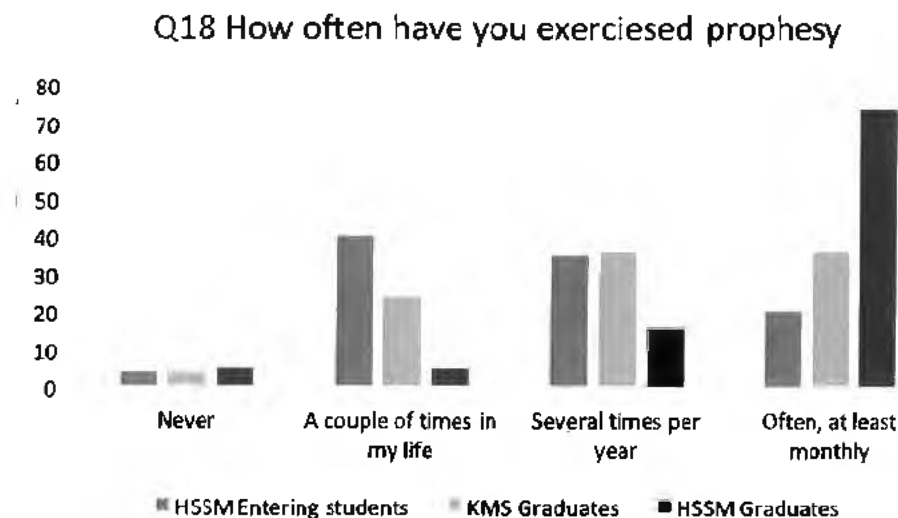
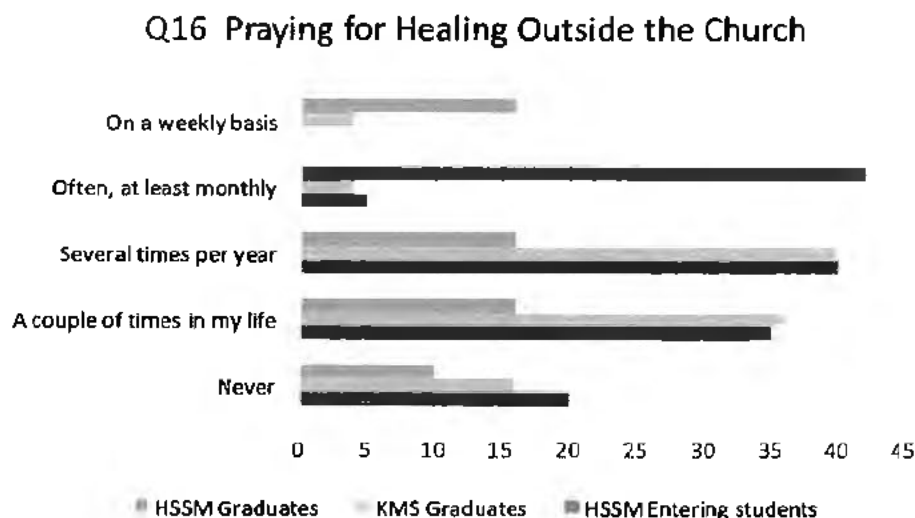


Illustration 5. Frequency Praying for Healing for Those Outside the Church

Not only did students testify to praying for people for healing more often, but they shared that they now had boldness to pray for those outside the church and did so more often. A few students of the KMS prayed for healing outside the church periodically. However, 58% of all HSSM graduates prayed for healing with people outside the church at least monthly and 16% do so weekly.



All the full-time students, by graduation week, said they had spoken in tongues and did so frequently. Some students, when they entered the school said they had never shared their faith with others. This changed by the time they graduated. All students had shared their faith several times, and many reported that they did so frequently, or at least once per month. Seventy-three percent reported feeling boldness while on school outreaches, and less than 20% reported that they still felt fear while partnering with the Holy Spirit. While a third of the students had never prayed for anyone for deliverance before they enrolled in HSSM, all of them reported having at least some experience in praying for deliverance by graduation. A few students reported at graduation that they were already praying for deliverance for another person often or at least monthly.

While some of these increases may seem insignificant, they are not. They are important, given the fact that the students were enrolled in a full-time school, instead of living a normal life of non-students. However, it should be noted that almost all the students continued to live where they lived before school began, and continued to interact with the same family members and neighbors that they had before the school. Even though they were enrolled as full-time students, most of the students continued to work in their part-time jobs. They were not removed from their former life and placed in a new or isolated setting.

A few of the students included in the survey were part-time students, who were only with the school two nights per week. Their exposure to the curriculum was limited, and their involvement in the community of students was much less. Even these students reported some increase and growth in the same areas that were measured. However, staff

of the school said that if the data of results for the part-time students were removed, it is likely that the improvement findings of the full-time students would register even stronger.

Interviews Verify the Findings of the Electronic Survey

The interviews and focus groups confirmed the survey results; using only open-ended questions, the students and staff discussed their experiences in learning the expression of the charismata and how the school was transformative in their lives. One student said:

I am much less afraid to approach people and share about Jesus. I believe wholeheartedly now that God is good and not just good, but very good! I've experienced God giving me true insight that I could not have known myself. I've grown in love and brotherly affection by being in community with people on fire for Jesus.

Another reported:

I have a greater understanding of who I am and what God is calling me to. I have an even stronger confidence in His love for me. I am unafraid to share my story to anyone. I am willing to prophecy and speak life into anyone that I encounter.

Another reported the following list of outcomes that had changed her life:

Greater sense of identity, worth, belonging. Understanding who I am and who I am created to be. Deeper passion for the harvest. An understanding and ability to walk in the gifts of the spirit. An ability to stay walking in peace, joy, and righteousness. Vision for long-term wholeness and sustainability.

The survey asked students to name the factors they believed had been the most responsible in bringing transformation in their lives. One student said:

- Class activations
- guest speaker testimonies
- the culture of honor the staff represented
- The community of students

- Worship
- small groups

Another student itemized:

- Culture of honor
- prayer and worship
- authentic teachers
- living testimonies
- deliverance
- inner healing

The students often spoke about the crucial role that the staff played in their transformation. For example, one student listed: “The staff, the intentionality, the community that developed, a safe and secure environment.” Many students stressed that the environment the school created, fostered, maintained, and enabled them to take risks in learning to use the charismata; they noted specifically the safe environment that allowed for mistakes, expected mistakes, and encouraged students to learn from mistakes.

Students also mentioned the community that developed among the students as helping them learn the charismata. One student listed the following elements:

- experiencing God's presence
- being in a community of safety
- trust and belonging
- solid leaders and staff
- consistently being prayed over for impartation
- foundational teaching

Question number 31, an open-ended question, asked students to list several factors responsible for their transformation and their expression of the charismata. Responses were coded and tabulated. The top six responses of all the students were, in order of their frequency

- School culture
- Community among the other students
- Coaching of staff
- Activations in using the nine charismata
- Class speakers
- Newly-found intimacy with God

The following chart records their responses after coding the frequency of identical or nearly identical responses that they listed.

Illustration 6. Factors Leading to a Students Transformation.



Since the students listed five factors, a follow-up question, number 32, was asked requiring them to select the two factors that were the greatest help to them. This open-ended question allowed students to insert their answers. Some new factors were inserted that relate well to the first question, but did show what students felt were the most important factors of all. The following chart records their responses.

Illustration 7. Two Greatest Factors Responsible for Personal Transformation.



The top six factors they prioritized were in order:

- Community among the other students
- School culture
- The influence and coaching of the staff
- Activation exercises in using the nine charismata, (tied with)
- New Found Intimacy with God,
- Formation of personal identity in Christ.

In both open-ended questions, the two highest ranked factors were the community that the students experienced among their fellow students and the culture of the school.

The interviews clarified that it was the intentionality of the staff that the students credited for the creation of a culture that was so helpful to them in learning. They also credited the staff for creating a caring and open community among the students. It appeared that the mentions of *community* and *the influence and coaching of the staff* were closely related with the word *culture* as if the student community and staff involvement were significant pieces of the overall culture of the school. The students associated all three with openness and studying in a safe place that encouraged risks. The word *community* described the loving and encouraging relationships the students experienced in HSSM's learning environment.

During the interviews and survey attention was given to discovering potential keys that may help improve the school and the curriculum. One such item could be found in the explanation given by students for why they do not exercise spiritual gifts. The primary reason given both before school and at graduation for not expressing the charismata was the struggle with fear. Before the HSSM began most students explained their lack of exercise of charismata by saying they did not understand the charismata and they had fears in exercising them. After they graduated they said that they were too busy and that they had fears. The common factor in both is fear. The graduates of the former KMS school also explained their lack of exercising the charismata by saying that they had fears. So, it is clear that a needed focus for training of students in the use of the charismata would need to be to help them face and conquer personal fears that prevent the exercise of the gifts.

CONCLUSIONS

In the beginning, God created men and women to be His vice-regents. Adam was given responsibility to name the beasts of the field and the birds of the air (Gen 2:19); God earlier had named aspects of creation (Gen 1:5, 8, 10). Together man and woman were told to tend the garden and guard it against evil (Gen. 2:15). Adam and Eve represented God's rule on the earth (Gen. 1:26). God intended that they receive all they needed through their relationship with Him. He commanded them not to eat of the tree of knowledge of good and evil (Gen 1:26, 2:17). However, through their interaction with the serpent and their choice to disobey God's command and to eat the fruit, Adam and Eve lost their intimate relationship with God and their place of rulership over creation (Gen. 3:23, 24). They chose the tree of the knowledge of good and evil, a source of knowledge they were not allowed to seek. They could have received all they needed from their relationship with Him.

The Old Testament narrative repeatedly shows that God is a relational God and that the human beings He created are relational as well. God's goal is to restore the intimate relationship He designed humankind to have with Him as sons and daughters (Lev. 26:9-13, Zeph. 3:17). This requires a transformation that undoes the effects of the fall; the process is called redemption and it happens to be a long process.

One way to look at redemption is this: it restores the intimacy between God and humankind. God chooses Israel as a people to work through and sends them prophets to speak to them, desiring that each person develops a conversational relationship with Him (Is.59:21, Jer. 31:33). For humankind, learning takes place best through personal experience in relationship with a teacher. The Old Testament shows God's relational

pattern for learning and training in the mentoring relationship between Moses and Joshua, and between Elijah and Elisha. God's pattern is to use chosen vessels to pour Himself into; reproduction and multiplication occur as they pass on what God gives them. The Old Testament records God's redemptive transformation of His people through a restoration of intimacy with Him and others. At the center of this plan are God's desires to speak to and converse with humankind and to draw others into the same relationship.

When God Himself finally came to earth as the man Jesus, He immediately began to transform those who followed Him. He called twelve so that they "might be with Him." He taught them not only through speech but also through modeling for them the thinking, attitudes, and actions of the Kingdom. Jesus healed the sick, cast out demons, and performed other signs and wonders as part of His announcement that the Kingdom of God had come to earth (Matt. 9:35). He then instructed His disciples to go and do the same things He did. When they returned, they reported and talked about their experience (Luke 10:17). They asked questions, and He elaborated more about this Kingdom that they and He represented (Luke 10:23, 24; 11:24-26). Jesus multiplied the number of those He was training when He sent the seventy-two out with the same assignment (Luke 10:1). Jesus obviously wanted and expected this multiplication to continue. Not only was His school in session in the gospel accounts, but the New Testament record provides clear instructions for subsequent disciple/students to go everywhere and to make more disciple/students (Matt. 28:18-20).

This Kingdom training was not only concerned with morals, character, and theological information. Jesus also provided opportunities for experiential learning particularly in the task of Biblical, charismatic ministry. The record of what Jesus did,

what the disciples did, and what the early church in Acts did shows a Biblical, charismatic lifestyle which God used to extend His Kingdom on the earth. Even the Epistles, which are often considered theological books, contain material that proves that the use of charismata continued after Jesus died, rose again, and ascended into heaven (I Cor. 12:1-30). There is also evidence that the pattern of training others by one-on-one discipling continued. Paul told Timothy to “imitate” him, and his letters to Timothy were those of a father to a son (1 and 2 Timothy, see also Phil. 2:2).

While perhaps not prominent in every place or in every era of church history, the use of the charismata continued in every, one-hundred-year period since the ascension of Jesus.⁸ The movements of the Celtic Monastics, Moravians, and Methodists continued to utilize the charismata in evangelism. Each movement evangelized effectively. Each exhibited a highly relational approach to education and training. All valued intimacy with God through prayer; the Celts and Moravians practiced collaborative day and night prayer. Each movement was not only intentional in training and preparing workers, but also emphasized learning by experience and through interaction with instructors and other students.

The purpose of the training in these three movements was for a Biblical, charismatic ministry that would introduce those without a relationship with God to an encounter with God Himself. Evangelism was not done by simply repeating information, but instead was aimed at leading people into experiencing God personally. In the relational context of prayer and fellowship, God transformed people’s lives. Those who

⁸ John Wimber, *A Brief Sketch of Signs and Wonders through the Church Age* (Placentia, CA: Vineyard Christian Fellowship, 1984). This book is a compilation of quotes from original historical documents from credible sources that reference the existence and use of charismata in every century since the ascension of Jesus.

could introduce others to this kind of encounter with God were those who had had these experiences themselves. The experiences of the students influenced their ability to obey the commands of Jesus and to teach others how to obey.

History shows that the Gospel, as it advanced to new lands, transformed culture. Missionary movements throughout history were founded on this tripod: prayerful intimacy with God on the part of individual missionaries; the intentional training of workers; and the use of the charismata for evangelism. Wherever Christianity is growing substantially we often notice that the church is empowered by the Holy Spirit. We also see that believers are announcing a gospel that introduces the power of God by expressing the charismata. Whenever a church continues the ministry of Jesus in the way He trained disciples to do it, that church produces the same kind of fruit that Jesus and the disciples produced. God gave the charismata to the church to enable it to present people with His power and not in words alone (1 Cor. 2:4, 4:20). Consequently, the use or decline of charismata correlates with the rise and decline of the Christian church itself.

Today, fields of souls are ripe for harvest. The solution is, as Jesus said, to send workers into the fields (Matt. 9:37, 38). The church's task today and always is to replicate not only the goals, but also the methodology that Jesus demonstrated. While the modern church has refined its theological understanding of Biblical themes, today's church needs to train workers in the use of charismata to evangelize. This will best be done through the relational process that Jesus undertook with His twelve. Learning to use the charismata requires students to have experiences that instruct, embolden, and empower them to use these gifts. This HSSM, and other programs like it, provide training patterned after the Biblical, historical, and theological themes outlined in the Bible.

This study's hypothesis was that it is necessary to utilize the educational modality of experiential learning to teach the use of the charismata. Initially, it was assumed that this meant students needed to be provided with opportunities to use the gifts they learned about in class. The study demonstrated that the experience of using the gifts ensured that students grasped the practical knowledge of using the gifts rather than simply the concepts covered in the lecture. This was proven to work within the HSSM's 2016-2017 academic year. It was also supported by the difference seen in the results documented by this study which showed that the former KMS students learned about the gifts, but did not use them. These students primarily were given information, but little experience in activation or application. It is estimated that the lecture time to application time in the KMS was 90 % lecture. The ratio in the new HSSM was closer to 50% classroom instruction and 50% experience based learning. This comprised the most significant difference which brought the expected results.

One specific aspect of the experiential learning that was surprisingly important to the students was the crucial role that the school's culture played. Many students mentioned that if they were not immersed in a culture of honor and love which created a safety net for risk taking, they would not have experienced the transformation they did. This was confirmed by almost every student and by the staff themselves who admitted that they intentionally began to shape the culture on the first day of class and consistently reinforced the values of the school in some way every week of the school year. The study showed not only the need for opportunities to experience using the gifts, but also the importance of an atmosphere of love that encouraged risk taking. The staff celebrated every time someone even tried to use a new gift, regardless of its effect, the results of the

prayers for healing, or even the accuracy of the prophetic words. It was important that the students knew that it was expected and acceptable for them to experience failure in the learning process. Through practicing the charismatic gifts, the students gained confidence in themselves and in the Holy Spirit. Furthermore, practice led to greater efficacy of prayers and tangible results. The students did improve dramatically in the accuracy of their prophetic words, the effectiveness of healing prayer, and deliverance prayer.

One statement that students repeated over and over in the interviews was that the staff “called out the gold” in them. The staff members were later asked to explain this in their focus group. They said simply that mining for gold is done in the dirt, but it is the gold they are after. They constantly focused on the good and the efforts of each student; they referred to this as “calling out the gold.” This kind of culture is what impacted the students the most. It encouraged them to utilize their learning opportunities to the fullest. There are many Christians who would like to express the charismata, but need to be convinced that they can do so. The educational modality of experiential learning gives them confidence and boldness to develop a lifestyle of regular expression.

APPENDIX A

DESCRIPTION OF HSSM 2016-2017

DESCRIPTION OF HARVESTNET INTERNATIONAL SCHOOL OF
SUPERNATURAL MINISTRY 2016-2017 SCHOOL YEAR

HSSM CORE VALUES¹

1. PURSUING GOD'S PRESENCE

There is nothing more important than the presence of God in our lives. He is Emmanuel: God with us. The veil that separated the presence of God from His people has been torn at the cross. At HSSM we celebrate God's abiding presence.

2. BEING TRANSFORMED BY HIS WORD AND SPIRIT

At HSSM we embrace the transforming power of the Word of God and The Spirit of God. These two are not opposed to each other but are in complete unity and never contradict each other. The Holy Spirit breathing upon the Word of God is the Truth that brings Freedom. It is this Freedom that the world is longing for. As we embrace both the Word of God and the Spirit of God we will truly see Heaven touching Earth.

3. LIVING IN COMMUNITY

God created us to live in relationship with one another. He has designed us to be inter-dependent upon one another. One single person never carries the full picture of the heart of God. We all carry a portion and together as living stones we form a dwelling place for God on earth in our generation.

4. RECOGNIZING THAT THE LOCAL CHURCH IS THE HOPE OF THE WORLD

Jesus is the One who builds His Church. We value and affirm the importance of the local church in the lives of individual Christians, as well as the primary vehicle to share the love and power of Christ to our world. The Heart and Will of Jesus expressed through the believers of a local church family is the Hope and Light of the world.

¹ <https://www.harvestnetinternationalssm.com/about>.

5. BASING IDENTITY ON GOD'S FATHERHOOD

God created mankind in His Image and Likeness. Our identity flows from Him. He alone is able to affirm the true identity of individuals. We believe that God has been thinking of each individual alive today from eternity past. He Loves us and the diversity of personalities and Biblical attributes that we see in people alive today are all a reflection of His multi-faceted Glory.

6. RECOGNIZING UNIQUE PERSONAL PURPOSE AND DESTINY

In the Bible God told Jeremiah that He knew and called him before he was born. We recognize that as much as God gives identity to each person, He also gives purpose. God has a unique Purpose and Destiny for each person and as we focus our hearts to draw near to Him in Obedience we begin to discover what that purpose is.

7. MODELING MINISTRY AFTER THAT OF JESUS

Jesus is our model for Life and Ministry. He is the One who modeled life in relationship with The Father and The Holy Spirit. We recognize that we are His body and He says that we will do the same works that He has done even greater. This humbles us as we recognize our complete dependence upon Him.

8. EXTENDING HIS KINGDOM

The Kingdom of God and His peace is ever growing and is eternal. As more people come to accept Jesus as their King and Savior we see God's Kingdom grow in our generation. We are committed that the supernatural works of God are not just for our experience as believers but for outreach to see the furtherance of His Kingdom as people encounter His love and power.

Each HSSM Week includes:

- Daily prayer, praise and worship
- Times of prophetic ministry
- Prayer for impartation over each student
- Small group discussion and activation
- Local outreaches and an international missions trip
- Each Student will have personal scheduled time in Gateway House of Prayer

HSSM General Themes and Courses**FIRST YEAR THEMES:**

- Walking in the Freedom of Christ and Sonship Identity
- Theology of the Kingdom and the Supernatural
- Demonstrating the Power of Christ by expressing the Charismata

SECOND YEAR THEMES

- Personality and Gift Assessment
- Leadership Experience through Internship
- Cross Cultural Missions
- Travel with HNI Apostolic Team members

First Trimester Courses

Week 1, Sept. 12-15: Introduction to HarvestNet International School of Supernatural Ministry. Speakers: HSSM Staff, HNI Apostolic Council Members

Week 2, Sept. 19-22: Per Vivere Radicale: Supernatural Christian Life - Speaker: Merle Shenk

September / October Thursday Night Course: “How to Study the Bible” – Speaker: Kevin Eshelman

Week 3, Sept. 26-29: The Holy Spirit: Cessation and Continuationism - Speaker: Barry Wissler

Week 4, Oct. 3-6: Deliverance and The Power of the Gospel - Speaker: JC Alzamora

Week 5, Oct. 10-13: Deliverance and Freedom from the Curse - Speaker: Jake Kail

Week 6, Oct. 17-18: Identity - Speaker: Lydia Nimon

Oct. 18-21: Voice of the Apostles – Lancaster, PA

Week 7, Oct. 24-27: The Father’s Heart - Speaker: Dave Hess

Week 8, Oct. 31-Nov. 3: No Fear: Being and Uninhibited Witness - Speaker: Joel Bomberger

Week 9, Nov. 7-10: The Theology of Encounter and The Ecclesia - Speaker: Jon Ruthven

Week 10, Nov. 14-18: HarvestNet International Summit - Speakers: Conference Speakers

Week 11, Nov. 21-22: Purity In Life - Speakers: HSSM Staff

Nov. 23-24: Thanksgiving Break

Week 12, Nov.28-Dec.1: Abundance Out of Wholeness - Speaker: Sue Ferrari

Second Trimester Courses

- Week 13, Dec. 5-8: Life in Christ, Life Testimony - Speaker: Kevin Kazemi
- Week 14, Dec. 12-15: Kingdom Relationships - Speaker: Merle Shenk
- Week 15, 16, 17, Dec. 19 – Jan. 5: Christmas and New Year's Break
- Week 18, Jan. 9-12: Communion with Holy Spirit - Speaker: Rex Burgher
- Week 19, Jan. 16-19: The Kingdom of God - Speaker: Barry Wissler
- Week 20, Jan. 23-26: How to Minister Healing - Speaker: Marc DuPont
- Week 21, Jan. 30-Feb.2: Encounter Week - Speaker: Wesley and Stacy Campbell
- Week 22, Feb. 6-9: Royalty and Honor - Speaker: Theresa Dedmond of Bethel, CA
- Week 23, Feb. 13-16: The Missional Love of God - Speaker: Amy Lancaster
- Week 24, Feb. 20-23: The Fire of Intercession - Speaker: Luke Weaver
- Week 25, Feb. 27-Mar. 2: Local Outreach Week

Third Trimester Courses

- Week 26, Mar. 6-9: Discovery Bible Studies - Speaker: Merle Shenk
- Week 27, Mar. 13-16: Fasting and the Supernatural - Speaker: Brian Sauder
- Discipling the Harvest - Speaker: Jim Yost
- Week 28, Mar. 20-23: Spring Break
- Week 29, Mar. 27-30: Father's Life - Speaker: Charles Stock
- Week 30, April 3-6: Speakers: Kevin Eshleman, Larry and Laverne Kreider
- Week 31, April 10-13: Speakers: Ruthann Rutherford, Wayne Kauffman, Barry Wissler
- Week 32, April 19-22: School of Power and Love with Todd White
- Week 33,34,35 April 24-May 11: International Outreach
- Week 36, May 15-18: Final Week and Graduation

Additional HSSM themes interspersed throughout the year:

- Atonement and what the Cross has accomplished
- The Holy Spirit's role in drawing us to the Father
- Holy Spirit's Power, Gifts and Fruit: How to see them released in your life today
- What is the Good News of the Gospel, Why does it matter?
- God's Abiding Presence
- Walking in Jesus power to destroy the works of the devil
- Faith, Working of Miracles, Ministering Healing: Physical, Emotional, Spiritual
- Deliverance and Freedom from oppression
- No Longer Orphans! What does it mean to be Royalty?
- The Word and The Spirit
- Identity: God's and the Believers
- Freedom from Fear
- God's invitation to the World
- Personal Wholeness
- Kingdom Community
- Kingdom Empowered Lifestyle
- The Mind of Christ – thinking the way Jesus wants us to
- Christ's Imputed Life and Righteousness
- Holiness
- The Father's Face and the Father's Heart
- The Faith unleashed by Obedience
- The Life of Christ
- The Life of the Spirit
- God's Purpose and His Kingdom
- Revelation Gifts: Prophecy, Words of Wisdom, Words of Knowledge
- Communion with the holy Spirit
- The Law of Love
- The Father's Life
- God's heart for People and how to walk in it
- Culture of Honor
- God's Sovereignty
- Power of Christ
- Divine Outreach: partnering with Him to Reach Out
- God's Story
- Power of Praise and Worship: Establishing His Throne
- Spiritual Tongues, Interpretation of Tongues and Discerning of Spirits
- Offensive Spiritual Warfare: Prayer, Intercession and Fasting
- Victorious Eschatology
- Practical Kingdom application
- Intercultural Ministry and Missiology
- The Role of Favor in Your Life and how to get it
- Making Disciples of Jesus
- Faith verses Presumption: The Value of Risk
- Trusting God's Hand

- Abundance out of Wholeness
- Exploring the Prophetic
- Coming of the Kingdom
- How to Study the Bible and the use of LOGOS Bible Software
- The Spreading Flame – Church History

HSSM Activations for Expressing Charismata

Purpose of Activations: To stretch the students, and challenge them to take steps to do what they have taught and have seen modeled.

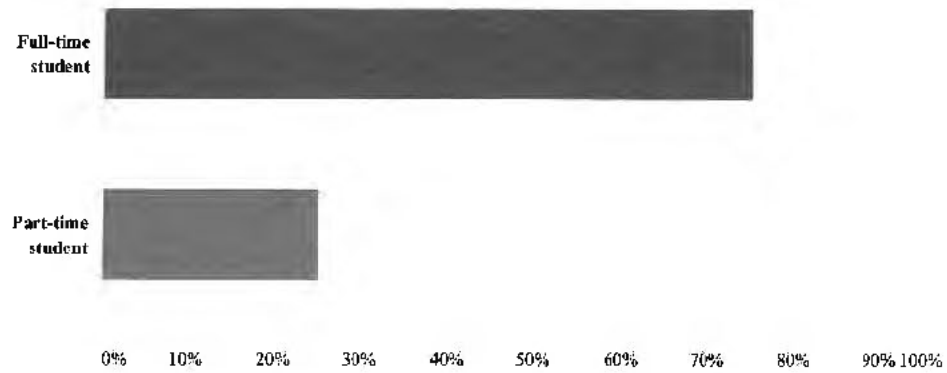
1. **Look someone in the eyes and "find the gold" in them.** Become ok with direct eye contact and hearing God's heart for the other person.
2. **Write a letter "for someone in the room, not knowing who."** Have them pray and listen for impressions from God. Really this letter is to themselves, but they don't know it. Have them hand it to the person beside them and have that person read it over them as from the Lord.
3. **The value of Risk:** asking someone's parents or sibling name or their favorite color. Celebrate that they risked even if they got it wrong. Most people get this wrong. It's ok, be clear that we are celebrating risk and stepping out not results. People who try to manage others perceptions of them tend to have the most challenges with this step.
4. **Stand in a circle and close your eyes.** Put someone in the middle that no one knows who it is because eyes are closed. Prophecy according to what God is saying. This intentionally lessens visual stimulation and allows people to focus on internal impressions, internal pictures, words from God, etc. When students grow in hearing this internal input from God they are eventually able clearly hear this even in a distracted environment.
5. **Rapid Fire:** Have students form 2 lines facing each other. One line has 20 seconds to give a word of knowledge/wisdom or prophetic word. Then leader yells switch and the receiving line shifts 1 person to the left. Starting another 20 sec. Do this till everyone is cycled through the switch to the other line giving words.
6. **Eyes closed line:** Form 2 lines of students facing each other and one line closes their eyes. The 2nd line switches around so the line with closed eyes doesn't know who is in front of them. Verbal Q is given and the line with closed eyes gives knowledge/wisdom or prophetic word. Afterward have when eyes are open have receiving person give direct feedback. Switch lines do again.

7. **Walking towards each other: priming words of knowledge:** This is Simulating a situation you would have on the street or sidewalk. Split into 2 groups who exit room on opposite sides. On Verbal Q first two people in lines outside the room open the doors and walk towards each other. The goal is that they get a word for the other person in the time that it takes from when they first see the other person until they both meet in the middle of the room. In this we highlight getting what they call a “priming word” a single word or phrase that when you start to give it more is released.
8. **Mirror what do you see:** In the context of the large group standing around have each student one at a time come in front of a full-length mirror. They must maintain full eye-contact with themselves as they speak out loud what they see about themselves. After they speak for 1-2 minutes have everyone else affirm what others see in and about them. This exercise can be very emotional for some but goes a long way towards confronting negative internal personal thoughts.

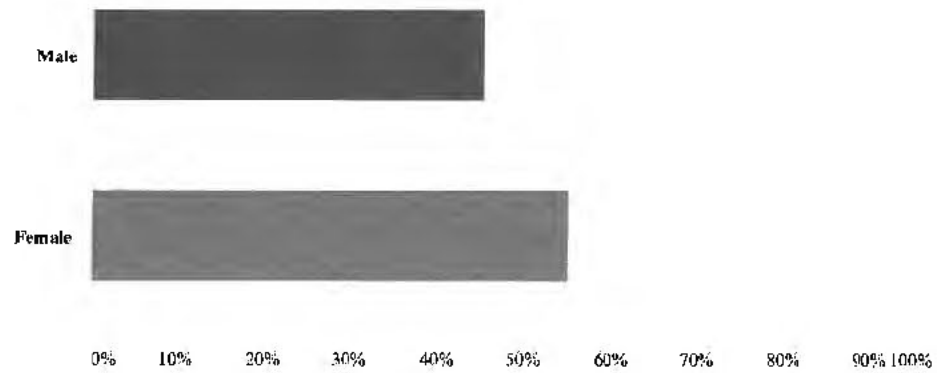
APPENDIX B

QUESTIONNAIRE RESULTS: STUDENTS ENTERING HSSM

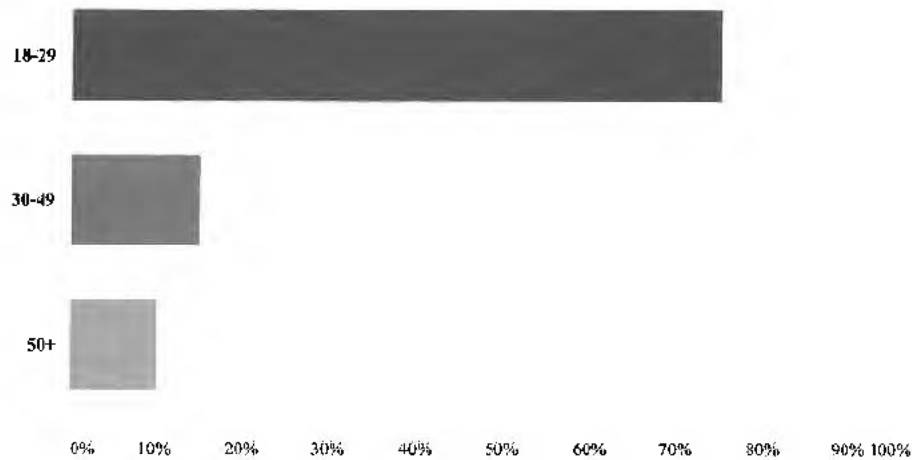
Q1 How are you enrolled in the HSSM?



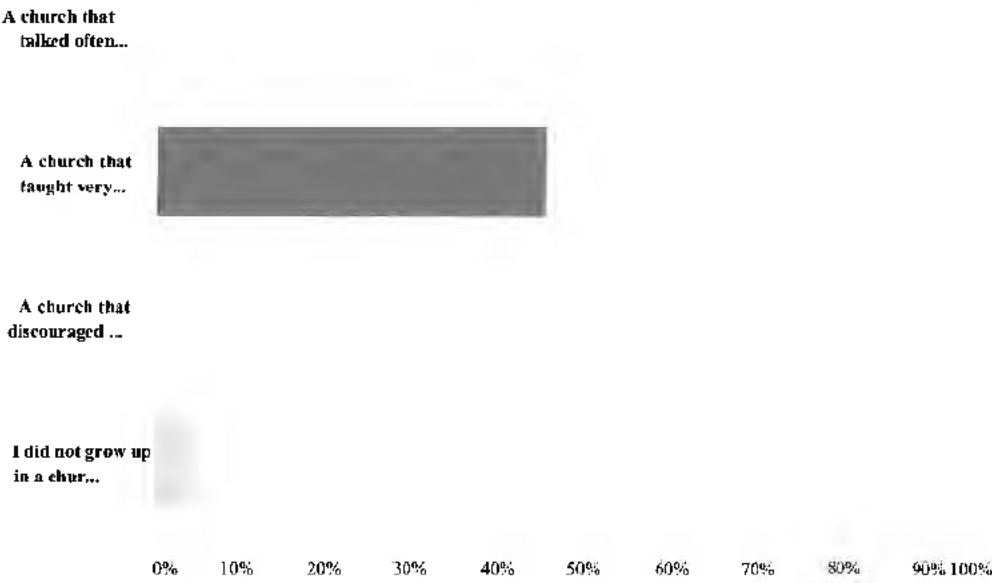
Q2 Please indicate your gender.



Q3 Please Indicate your age.



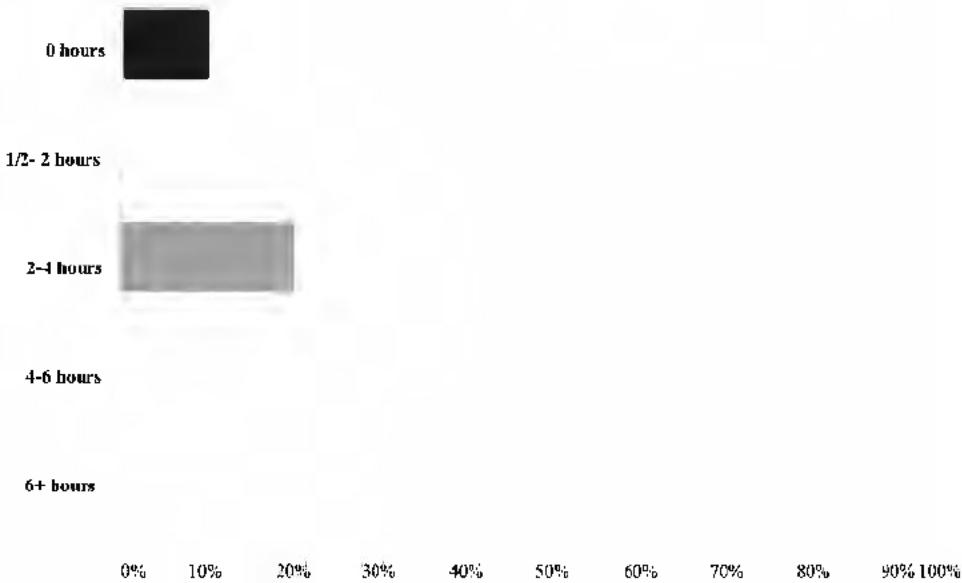
Q4 Which most accurately describes your exposure to the work of the Holy Spirit as a child?



Answer Choices	Responses	
A church that talked often about the Holy Spirit	30.00%	6
A church that taught very little about the Holy Spirit	45.00%	9
A church that discouraged any involvement	20.00%	4
I did not grow up in a church environment	5.00%	1
Total		20

Q5 If you were honest, how many hours per week did you spend in Bible study /reading prior to starting HSSM?

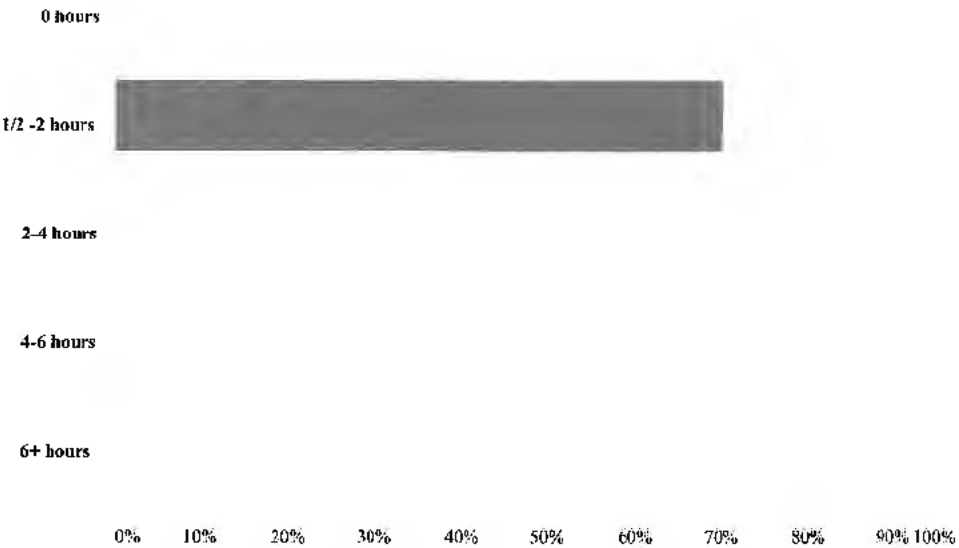
Answered: 20 Skipped: 0



Answer Choices	Responses	
0 hours	10.00%	2
1/2- 2 hours	65.00%	13
2-4 hours	20.00%	4
4-6 hours	0.00%	0
6+ hours	5.00%	1
Total		20

Q6 If you were honest, how many hours per week did you spend in prayer prior to starting HSSM?

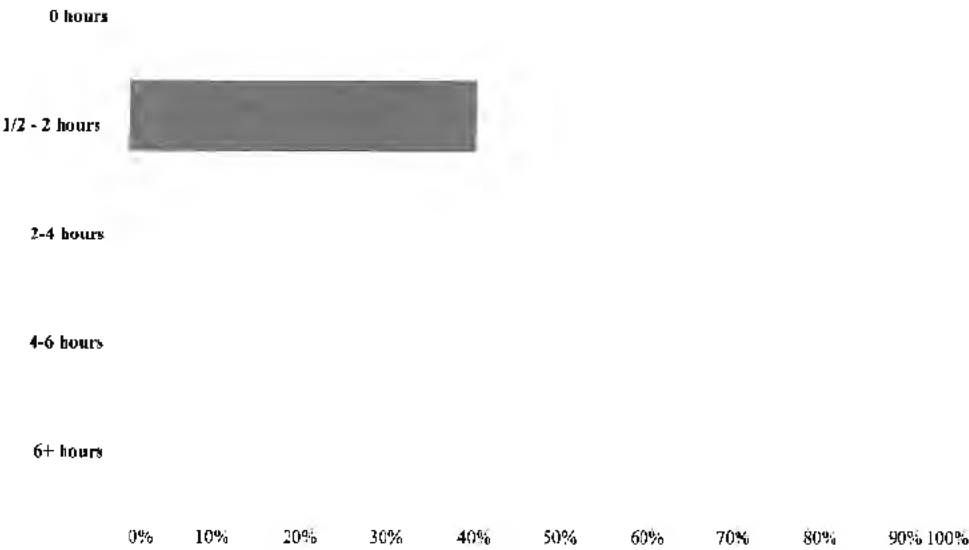
Answered: 20 Skipped: 0



Answer Choices	Responses	
0 hours	5.00%	1
1/2 -2 hours	70.00%	14
2-4 hours	15.00%	3
4-6 hours	5.00%	1
6+ hours	5.00%	1
Total		20

Q7 If you were honest, how many hours per week did you spend in worship prior to starting HSSM?

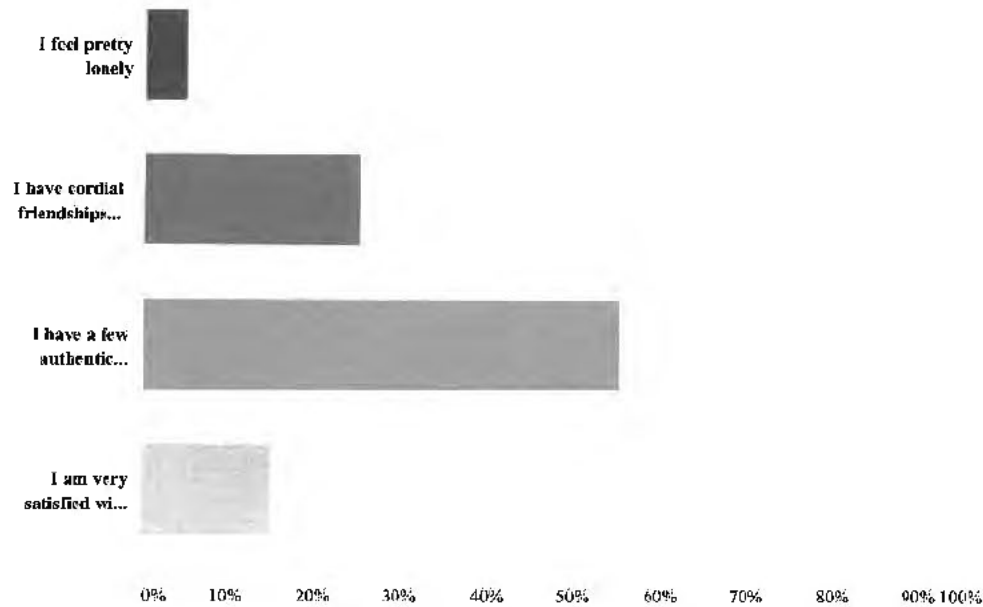
Answered: 20 Skipped: 0



Answer Choices	Responses	
0 hours	5.00%	1
1/2 - 2 hours	40.00%	8
2-4 hours	45.00%	9
4-6 hours	5.00%	1
6+ hours	5.00%	1
Total		20

Q8 Currently, to what level of relational intimacy have you experienced relationships with others in Christian community? (prior to starting HSSM)

Answered: 20 Skipped: 0



Answer Choices

- I feel pretty lonely
- I have cordial friendships that could grow deeper
- I have a few authentic relationships
- I am very satisfied with numerous authentic relationships

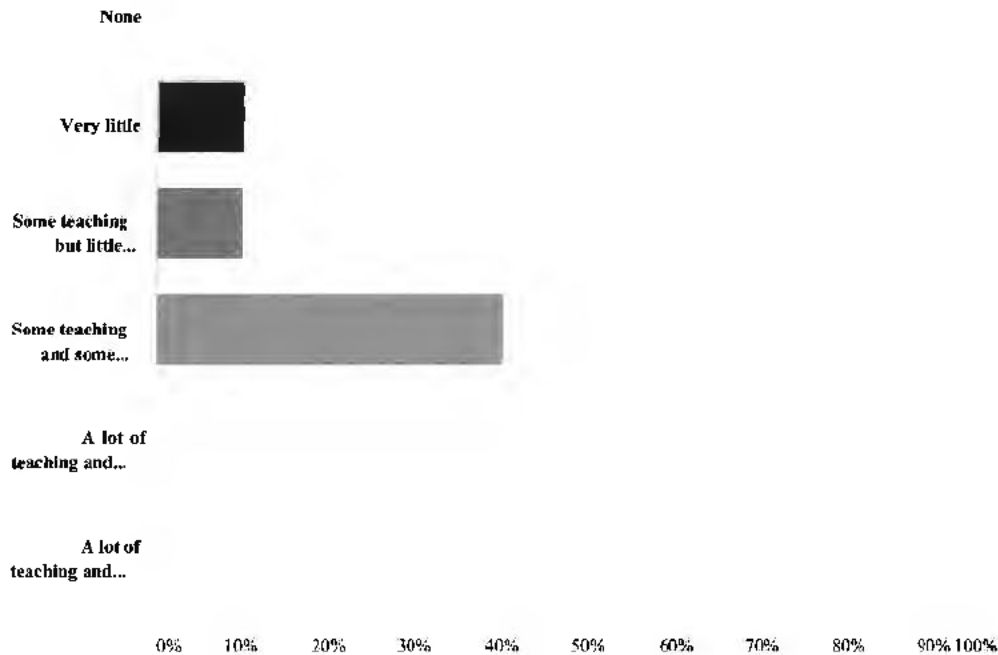
Total

Responses

I feel pretty lonely	5.00%
I have cordial friendships that could grow deeper	25.00%
I have a few authentic relationships	55.00%
I am very satisfied with numerous authentic relationships	15.00%

Q9 How much exposure or teaching on the gifts of the Holy Spirit have you already received before you entered HSSM?

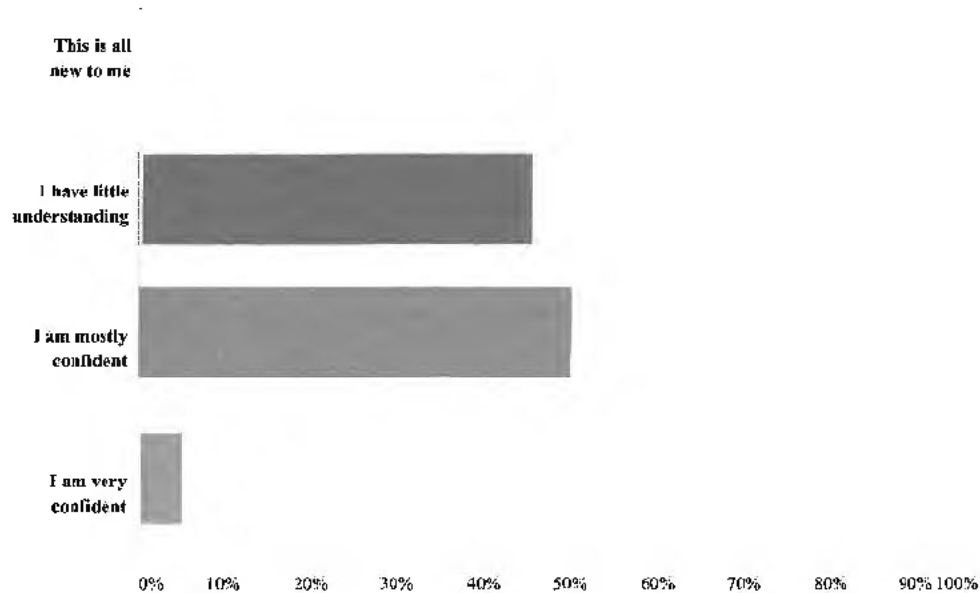
Answered: 20 Skipped: 0



Answer Choices	Responses	
None	0.00%	0
very little	10.00%	2
some teaching but little experience	10.00%	2
some teaching and some experience	40.00%	8
a lot of teaching and some experience	35.00%	7
a lot of teaching and a lot of experience	5.00%	1
Total		20

Q10 How confident do you feel in your understanding of spiritual gifts?

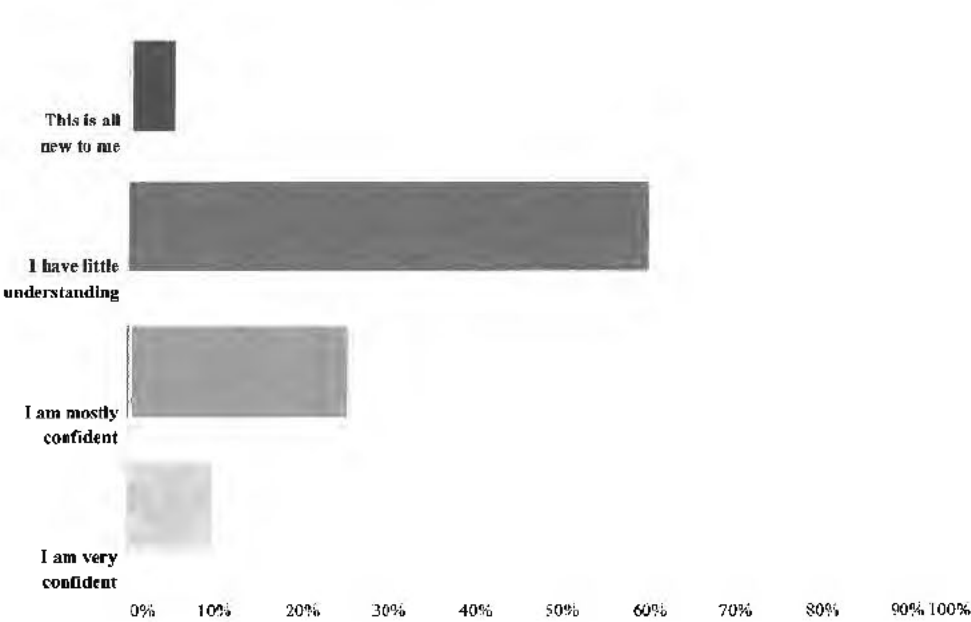
Answered: 20 Skipped: 0



Answer Choices	Responses
This is all new to me	0.00%
I have little understanding	45.00%
I am mostly confident	50.00%
I am very confident	5.00%
Total	20

Q11 How confident do you feel in your ability to partner with the Holy Spirit in using spiritual gifts?

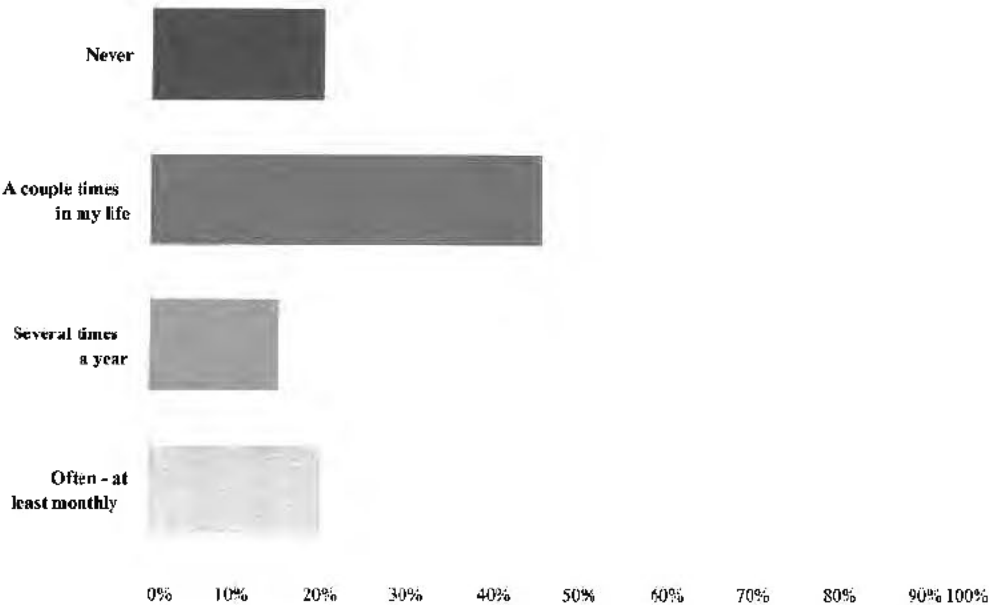
Answered: 20 Skipped: 0



Answer Choices	Responses
This is all new to me	5.00%
I have little understanding	60.00%
I am mostly confident	25.00%
I am very confident	10.00%
Total	20

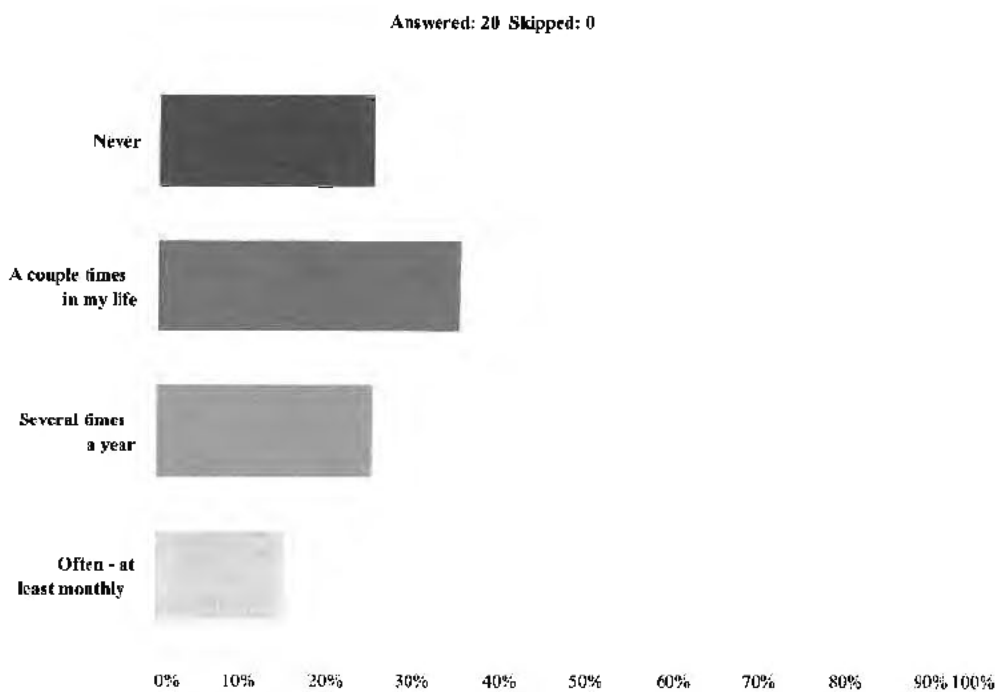
Q12 The word of knowledge is the supernatural revelation of facts about a person or situation, which is not learned through efforts of natural means. It is a knowledge that is revealed by God. How often do you operate in this gift?

Answered: 20 Skipped: 0



Answer Choices	Responses	
Never	20.00%	4
A couple times in my life	45.00%	9
Several times a year	15.00%	3
Often - at least monthly	20.00%	4
Total		20

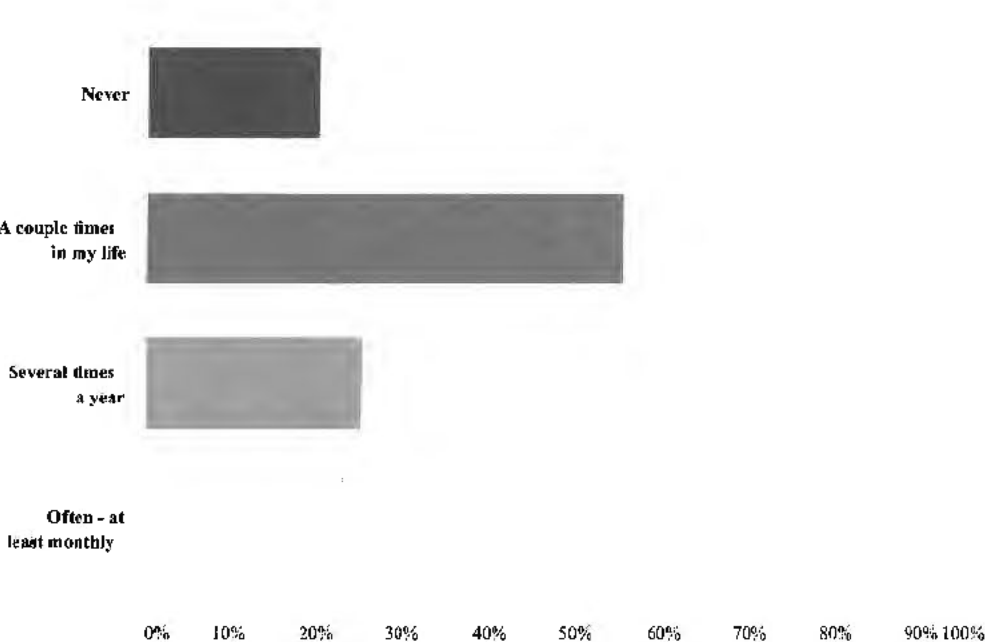
Q13 The word of wisdom is a special ability given by God to receive instant insight on how a revelation should be applied or how a situation or need is to be resolved. How often do you operate in this gift?



Answer Choices	Responses	
Never	25.00%	5
A couple times in my life	35.00%	7
Several times a year	25.00%	5
Often - at least monthly	15.00%	3
Total		20

Q14 The gift of faith is a supernatural surge of confidence from the Spirit of God which arises to deal with a situation or need. The person receives a trans-rational certainty and assurance that God is about to act. How often do you operate in this gift?

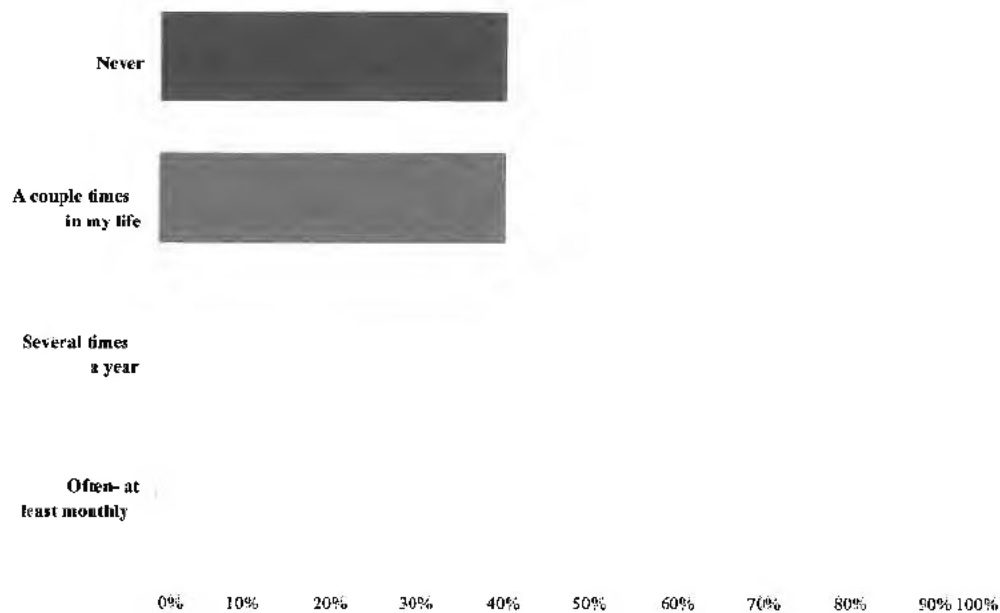
Answered: 20 Skipped: 0



Answer Choices	Responses
Never	20.00%
A couple times in my life	55.00%
Several times a year	25.00%
Often - at least monthly	0.00%
Total	20

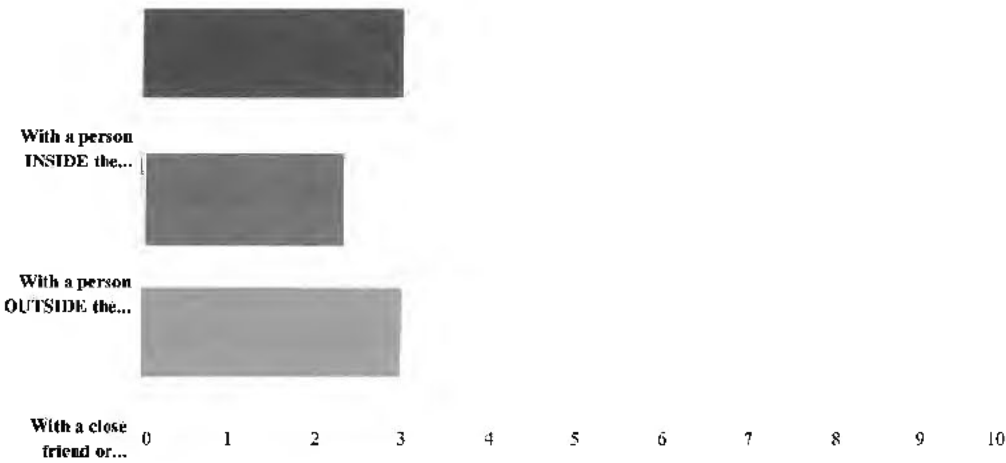
Q15 The gift of healing is a supernatural power channeled through a person to heal the mind, body, and spirit. How often do you operate in this gift?

Answered: 20 Skipped: 0



Answer Choices	Responses	
Never	40.00%	8
A couple times in my life	40.00%	8
Several times a year	15.00%	3
Often- at least monthly	5.00%	1
Total		20

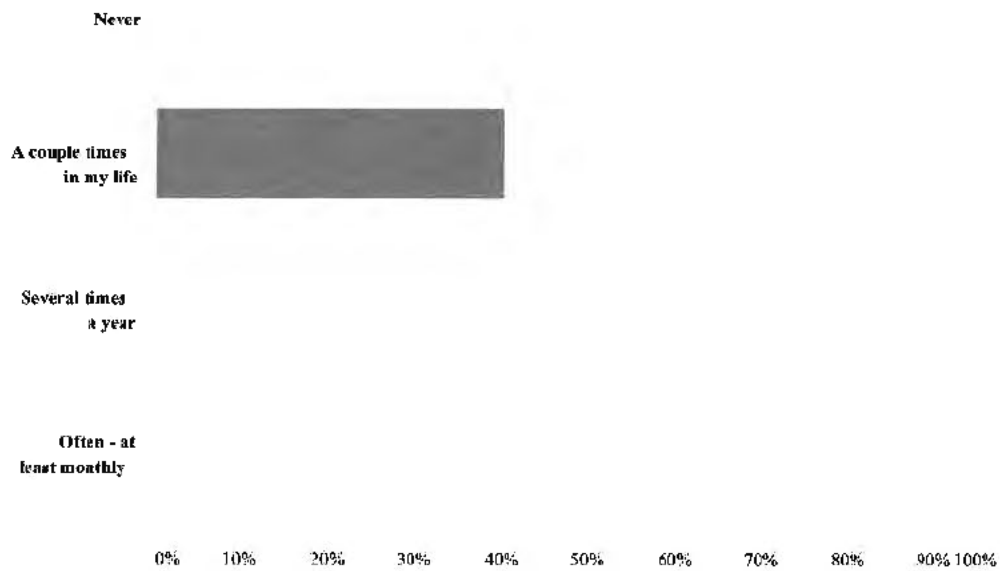
Q16 How frequently are you praying for healing?



	Never	A couple times in my life	Several times a year	Often - at least monthly	On a weekly basis	Total	Weighted Average
With a person INSIDE the church?	10.00% 2	15.00% 3	40.00% 8	25.00% 5	10.00% 2	20	3.10
With a person OUTSIDE the church who is a stranger?	20.00% 4	35.00% 7	40.00% 8	5.00% 1	0.00% 0	20	2.30
With a close friend or family member?	5.00% 1	35.00% 7	20.00% 4	25.00% 5	15.00% 3	20	3.10

Q17 The gift of miracles is a supernatural power given by God which operates above natural order. How often do you operate in this gift?

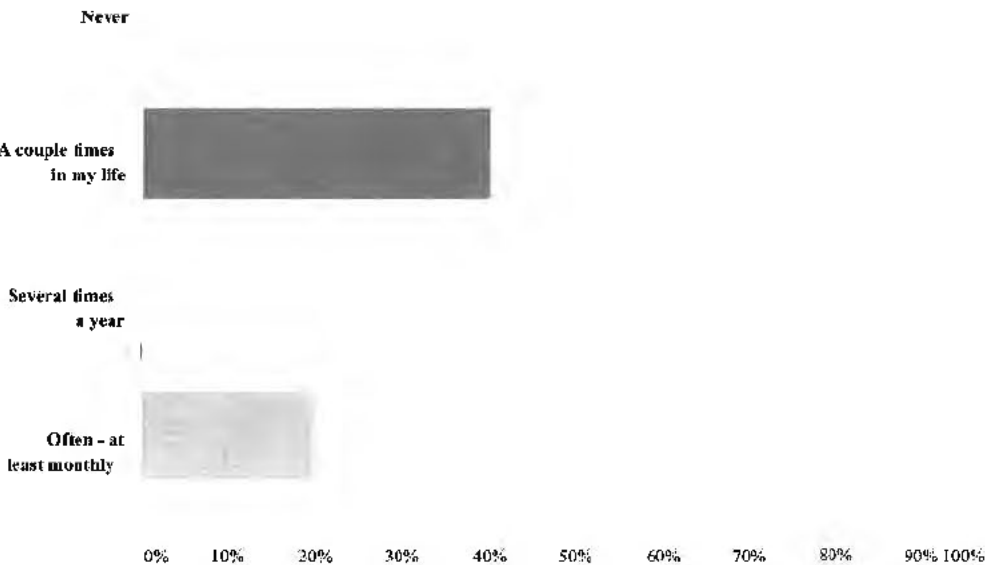
Answered: 20 Skipped: 0



Answer Choices	Responses
Never	55.00%
A couple times in my life	40.00%
Several times a year	0.00%
Often - at least monthly	5.00%
Total	20

Q18 The gift of prophecy is the special ability to receive and communicate a message of God to a person or people though divinely anointed words. How often do you operate in this gift?

Answered: 20 Skipped: 0



Answer Choices	Responses	
Never	5.00%	1
A couple times in my life	40.00%	8
Several times a year	35.00%	7
Often - at least monthly	20.00%	4
Total		20

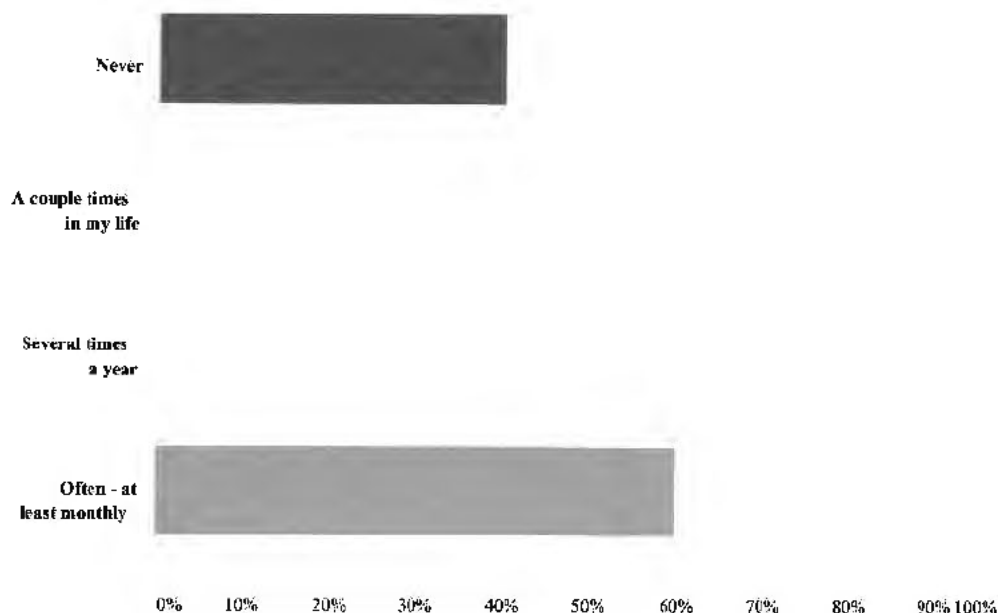
Q19 How frequently are you ministering a prophetic word?



	Never	A couple times in my life	Several times a year	Often - at least monthly	Total	Weighted Average
With a person INSIDE the church?	15.00% 3	35.00% 7	30.00% 6	20.00% 4	20	2.55
With a person OUTSIDE the church who is a stranger?	60.00% 12	25.00% 5	10.00% 2	5.00% 1	20	1.60
With a close friend or family member?	25.00% 5	50.00% 10	10.00% 2	15.00% 3	20	2.15

Q20 The gift of tongues is a spontaneously inspired utterance by the Holy Spirit, where the normal voice organs are used, but the conscious mind plays no part and the language spoken is entirely unlearned by the speaker. How often do you operate in this gift?

Answered: 20 Skipped: 0



Answer Choices

Never
A couple times in my life
Several times a year
Often - at least monthly

Responses

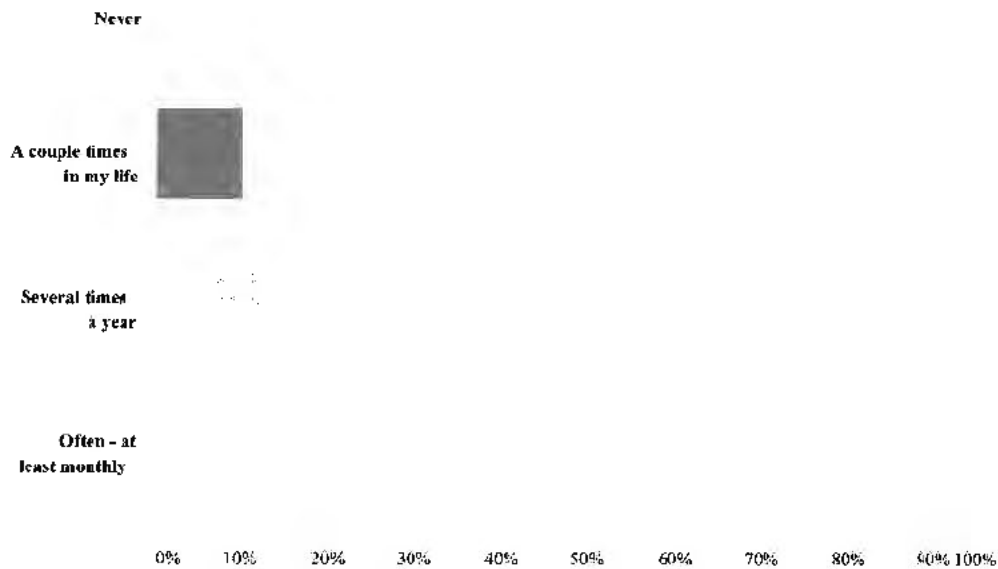
40.00%
0.00%
0.00%
60.00%

Total

20

Q21 The gift of interpretation is a supernatural revelation through the Holy Spirit, which enables one to communicate the message that was given through the gift of tongues.

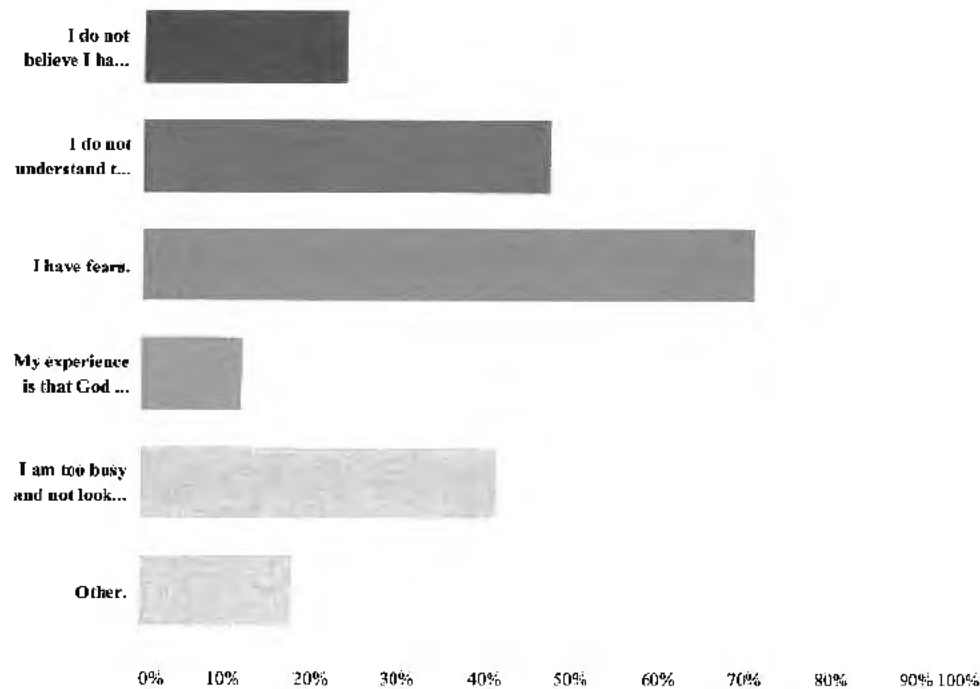
Answered: 20 Skipped: 0



Answer Choices	Responses
Never	85.00%
A couple times in my life	10.00%
Several times a year	5.00%
Often - at least monthly	0.00%
Total	20

Q22 If you do not operate in these gifts often, why not?
(check all that apply)

Answered: 17 Skipped: 3

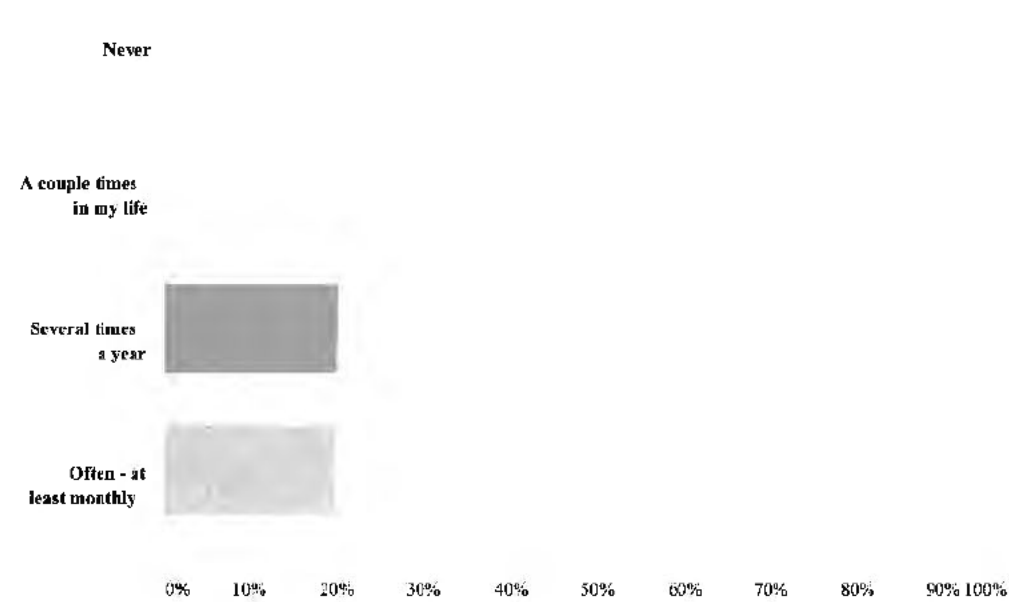


Answer Choices	Responses	
I do not believe I have these gifts.	23.53%	4
I do not understand the gifts and do not know where to start.	47.06%	8
I have fears.	70.59%	12
My experience is that God has not moved when I tried to operate in these gifts, so I have lost motivation.	11.76%	2
I am too busy and not looking for opportunities.	41.18%	7
Other.	17.65%	3

Total Respondents: 17

Q 24 How often do you share your faith with non-believers?

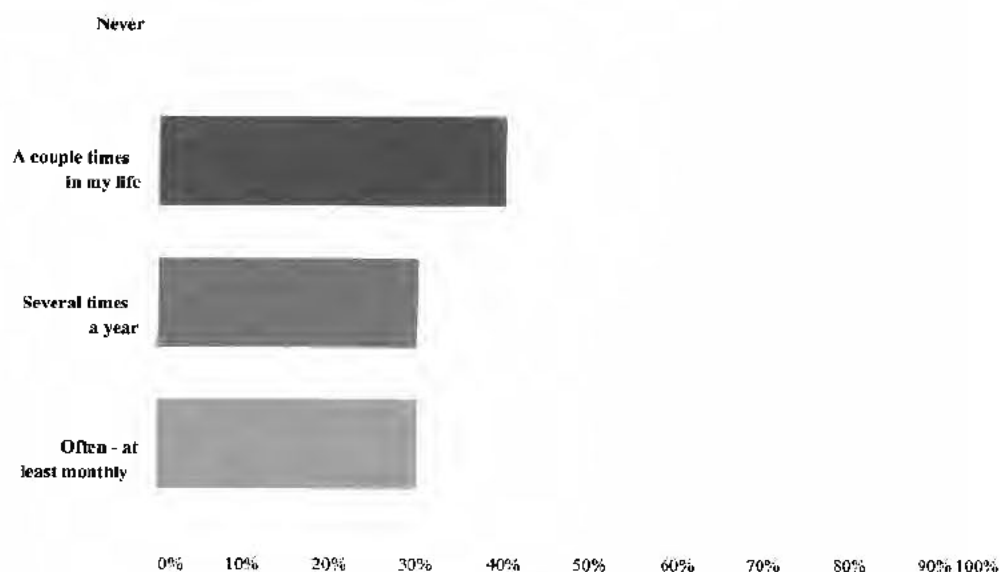
Answered: 20 Skipped: 0



Answer Choices		Responses	
Never		5.00%	
A couple times in my life		55.00%	
Several times a year		20.00%	
Often - at least monthly		20.00%	
Total			20

Q 25 How often do you pray for others for physical healing?

Answered: 20 Skipped: 0



Answer Choices

Never

A couple times in my life

Several times a year

Often - at least monthly

Total

Responses

0.00% 0

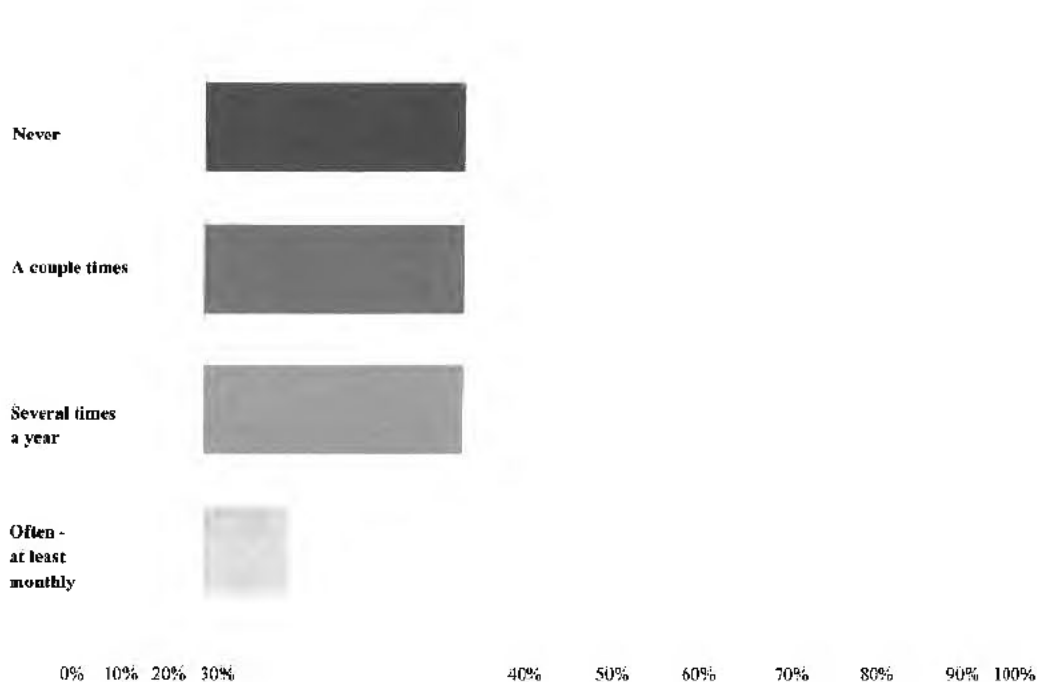
40.00% 8

30.00% 6

30.00% 6

20

Q 26 How often do you pray for others for deliverance from demonic oppression?



Answer Choices

Responses

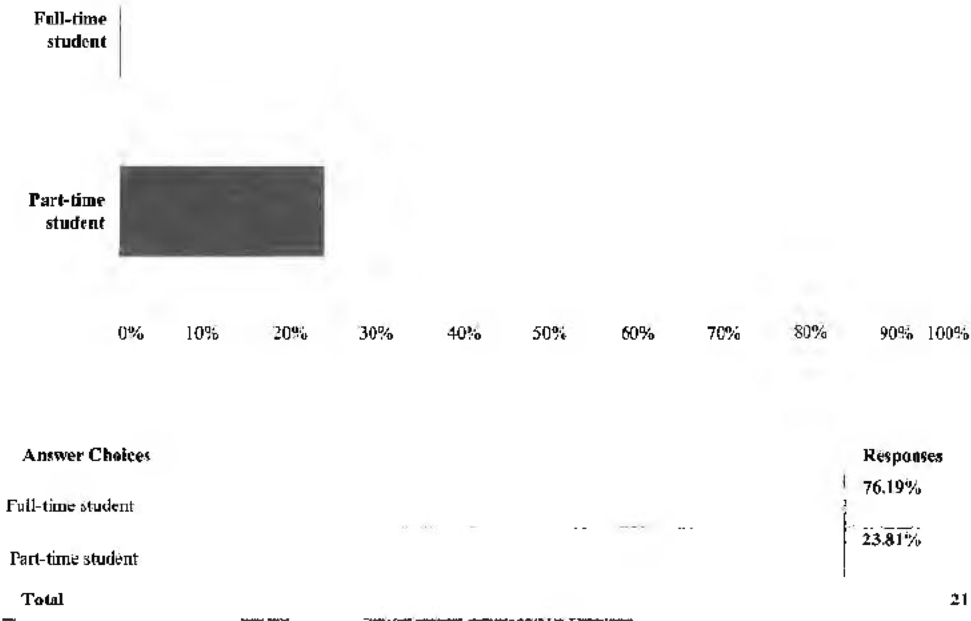
Never	30.00%	1
A couple times in my life	30.00%	1
Several times a year	30.00%	1
Often - at least monthly	10.00%	1
Total		20

APPENDIX C

QUESTIONNAIRE RESULTS: HSSM GRADUATES

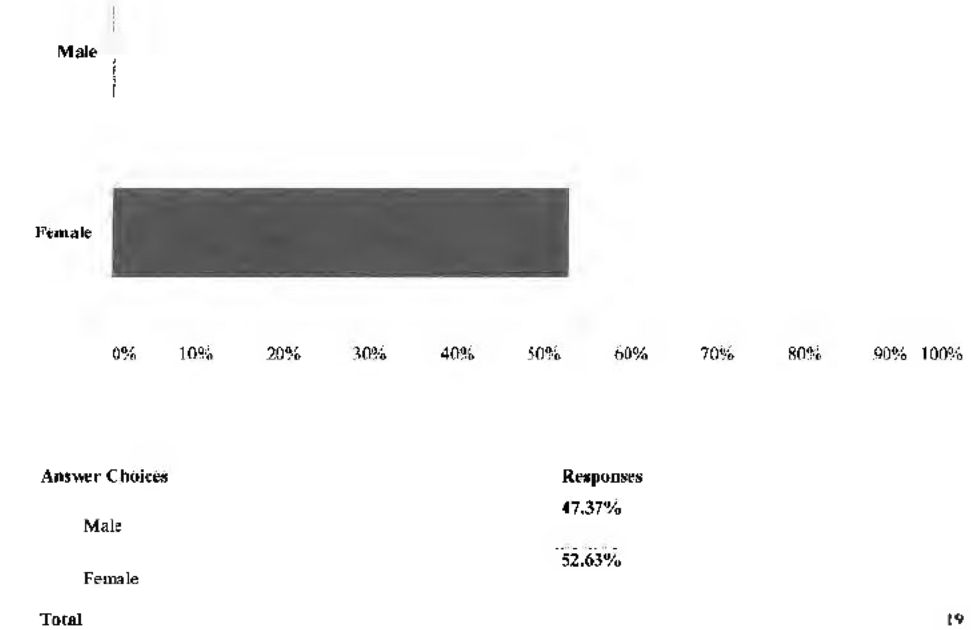
Q1 How were you enrolled in the HSSM?

Answered: 21 Skipped: 0



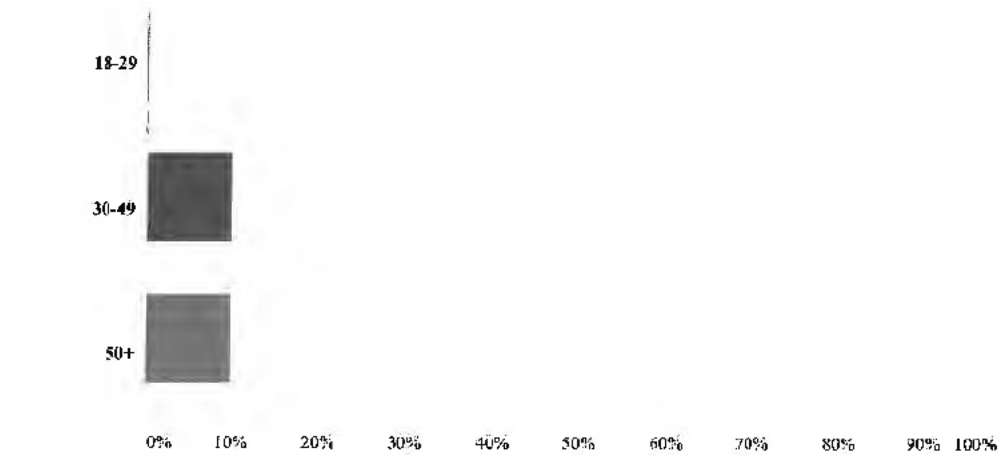
Q2 Please indicate your gender

Answered: 19 Skipped: 2



Q3 Indicate your age

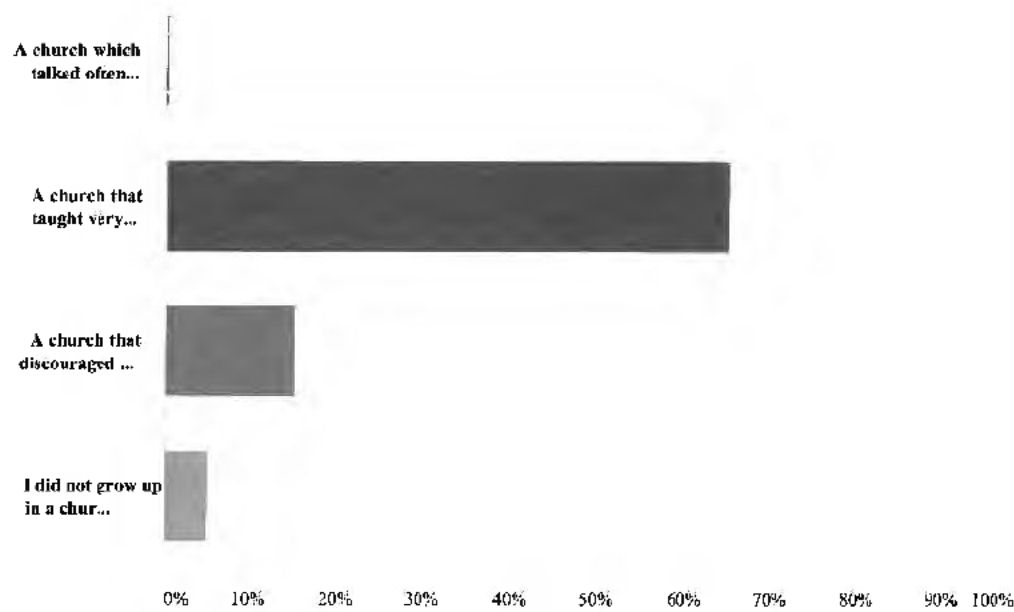
Answered: 20 Skipped: 1



Answer Choices	Responses	
18-29	80.00%	16
30-49	10.00%	2
50+	10.00%	2
Total		20

Q4 Which most accurately describes your exposure to the work of the Holy Spirit as a child?

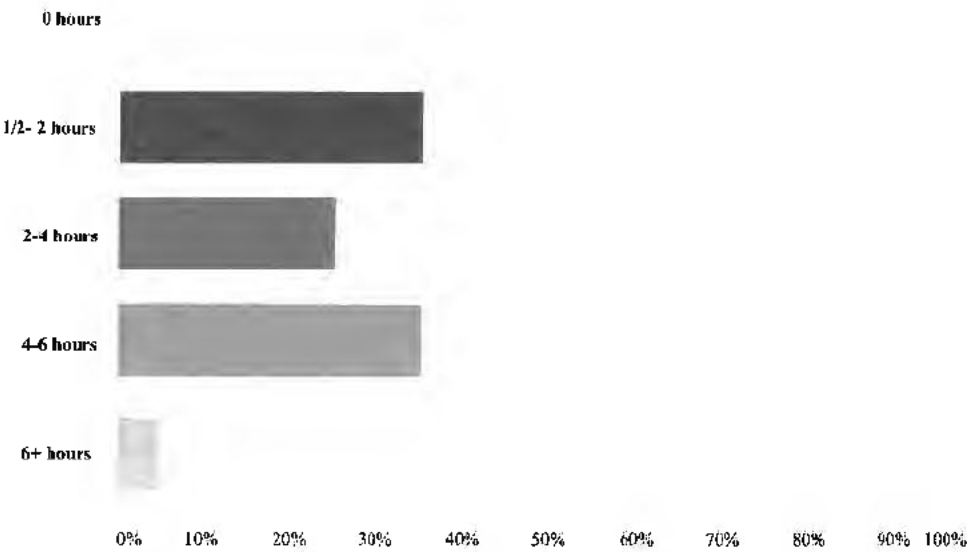
Answered: 20 Skipped: 1



Answer Choices	Responses	
A church which talked often about the Holy Spirit	15.00%	3
A church that taught very little about the Holy Spirit	65.00%	13
A church that discouraged any involvement	15.00%	3
I did not grow up in a church environment	5.00%	1
Total		20

Q5 If you were honest, how many hours per week do you currently spend in Bible study/reading since completing HSSM?

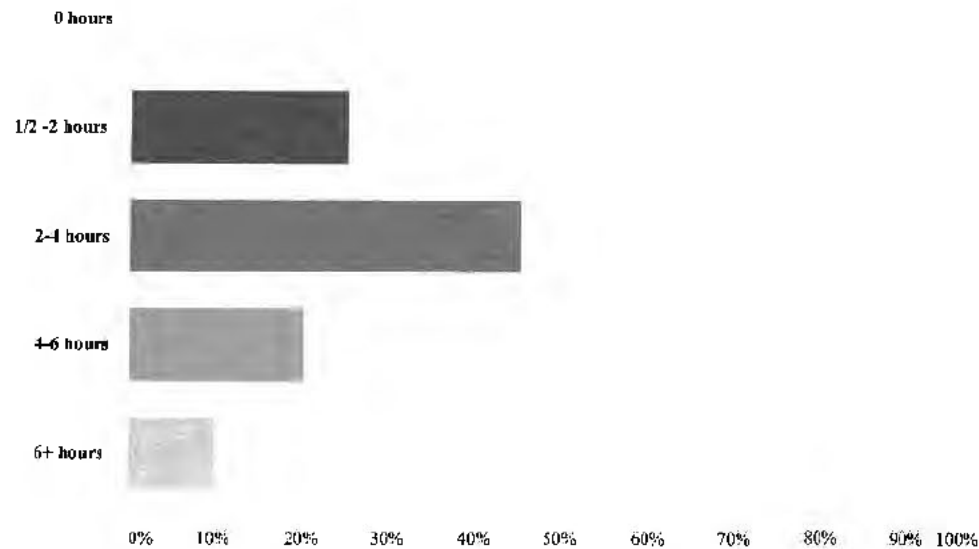
Answered: 20 Skipped: 1



Answer Choices	Responses	
0 hours	0.00%	0
1/2- 2 hours	35.00%	7
2-4 hours	25.00%	5
4-6 hours	35.00%	7
6+ hours	5.00%	1
Total		20

Q6 If you were honest, how many hours per week do you currently spend in prayer since completing HSSM?

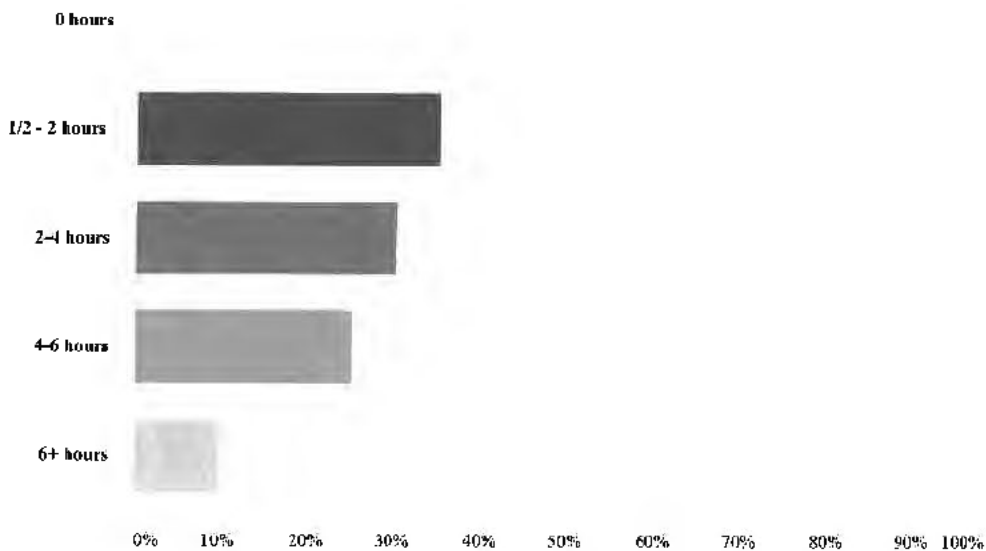
Answered: 20 Skipped: 1



Answer Choices	Responses	
0 hours	0.00%	0
1/2 -2 hours	25.00%	5
2-4 hours	45.00%	9
4-6 hours	20.00%	4
6+ hours	10.00%	2
Total		20

Q7 If you were honest, how many hours per week do you currently spend in worship since completing HSSM?

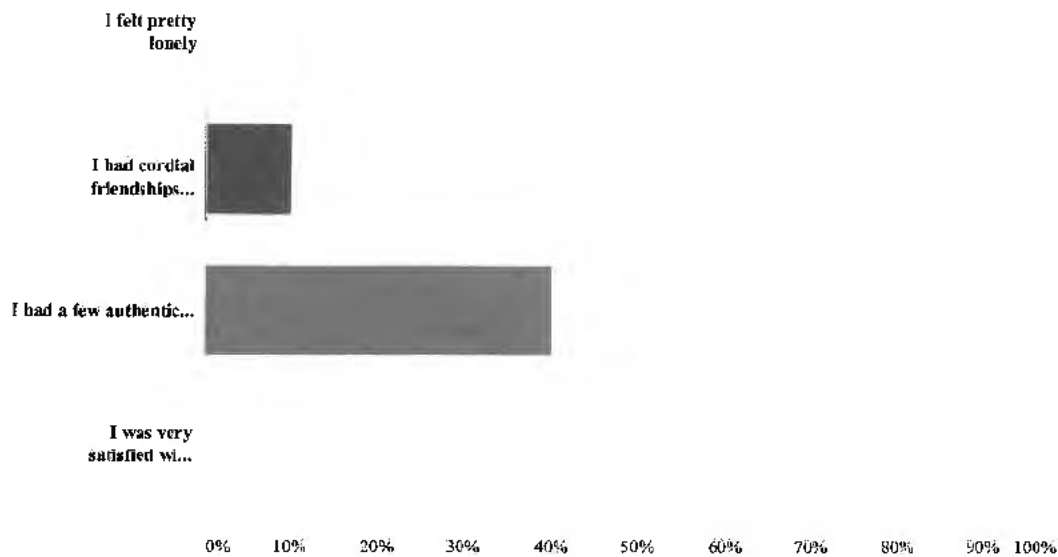
Answered: 20 Skipped: 1



Answer Choices	Responses	
0 hours	0.00%	0
1/2 - 2 hours	35.00%	7
2-4 hours	30.00%	6
4-6 hours	25.00%	5
6+ hours	10.00%	2
Total		20

Q8 During HSSM, to what level of relational intimacy had you experienced relationships with others in Christian community?

Answered: 20 Skipped: 1



Answer Choices	Responses	
I felt pretty lonely	5.00%	1
I had cordial friendships that could grow deeper	10.00%	2
I had a few authentic relationships	40.00%	8
I was very satisfied with numerous authentic relationships	45.00%	9
Total		20

Q9 How much exposure or teaching on the gifts of the Spirit did you already received during HSSM?

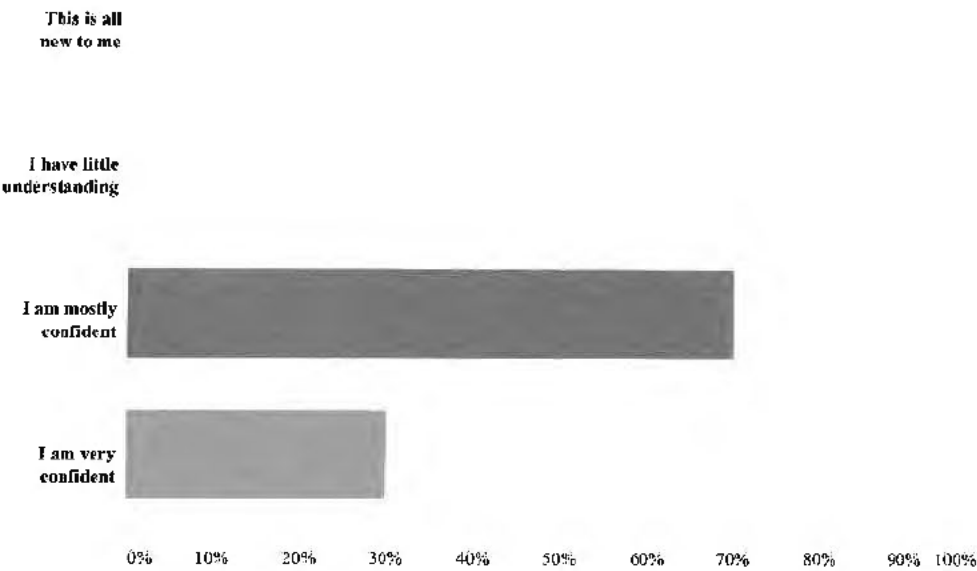
Answered: 20 Skipped: 1



Answer Choices	Responses	
none	0.00%	0
very little	0.00%	0
some teaching but little experience	5.00%	1
some teaching and some experience	15.00%	3
a lot of teaching and some experience	50.00%	10
a lot of teaching and a lot of experience	30.00%	6
Total		20

Q10 How confident do you feel in your understanding of spiritual gifts?

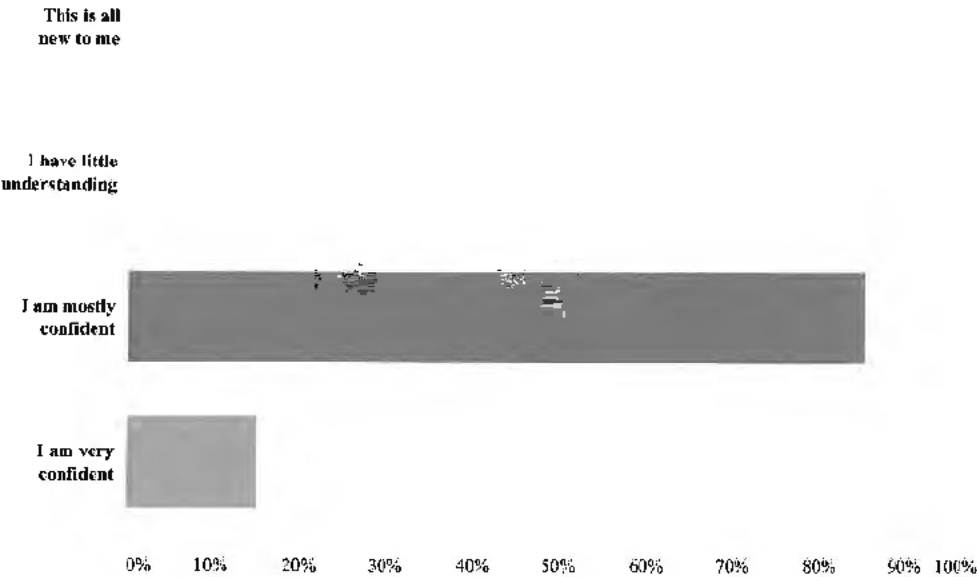
Answered: 20 Skipped: 1



Answer Choices	Responses	
☐ This is all new to me	0.00%	0
☐ I have little understanding	0.00%	0
☒ I am mostly confident	70.00%	14
☐ I am very confident	30.00%	6
Total		20

Q11 How confident do you feel in your ability to partner with the Holy Spirit in using spiritual gifts?

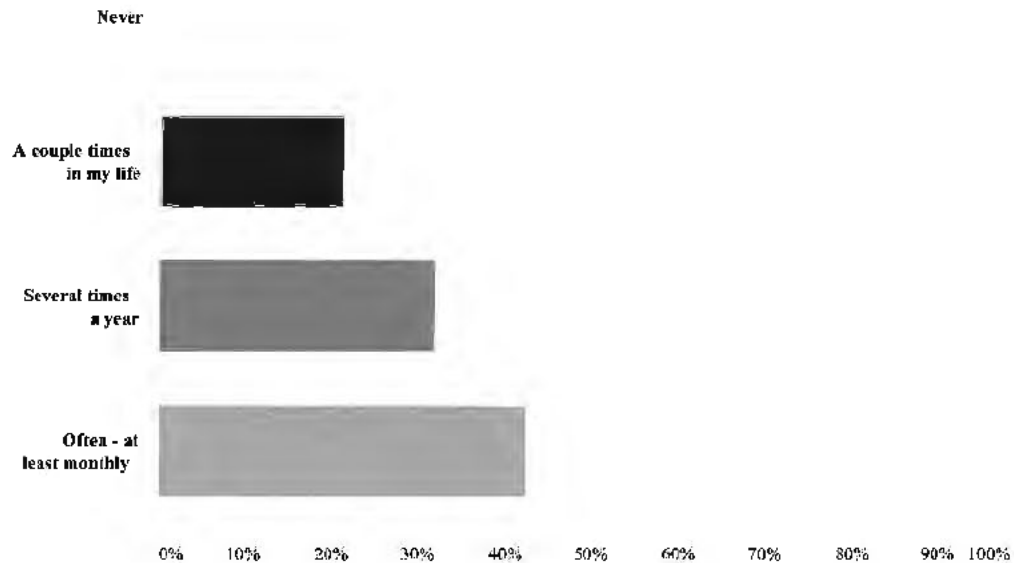
Answered: 20 Skipped: 1



Answer Choices	Responses	
This is all new to me	0.00%	0
I have little understanding	0.00%	0
I am mostly confident	85.00%	17
I am very confident	15.00%	3
Total		20

Q12 The word of knowledge is the supernatural revelation of facts about a person or situation, which is not learned through efforts of natural means. It is a knowledge that is revealed by God. How often do you operate in this gift?

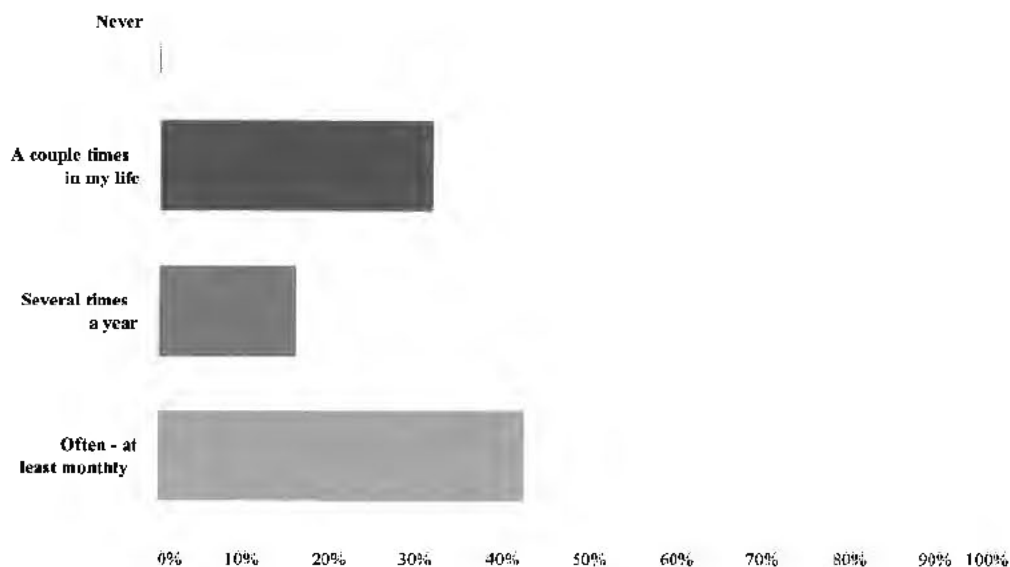
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	5.26%	1
A couple times in my life	21.05%	4
Several times a year	31.58%	6
Often - at least monthly	42.11%	8
Total		19

Q13 The word of wisdom is a special ability given by God to receive instant insight on how a revelation should be applied or how a situation or need is to be resolved. How often do you operate in this gift?

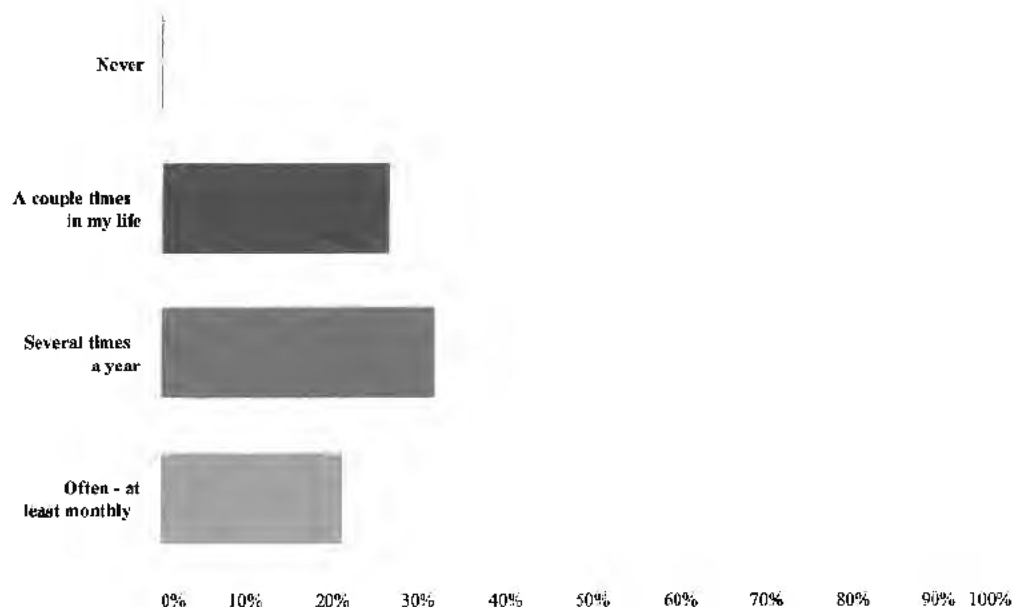
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	10.53%	2
A couple times in my life	31.58%	6
Several times a year	15.79%	3
Often - at least monthly	42.11%	8
Total		19

Q14 The gift of faith is a supernatural surge of confidence from the Spirit of God, which arises to deal with a situation or need. The person receives a transrational certainty and assurance that God is about to act. How often do you operate in this gift?

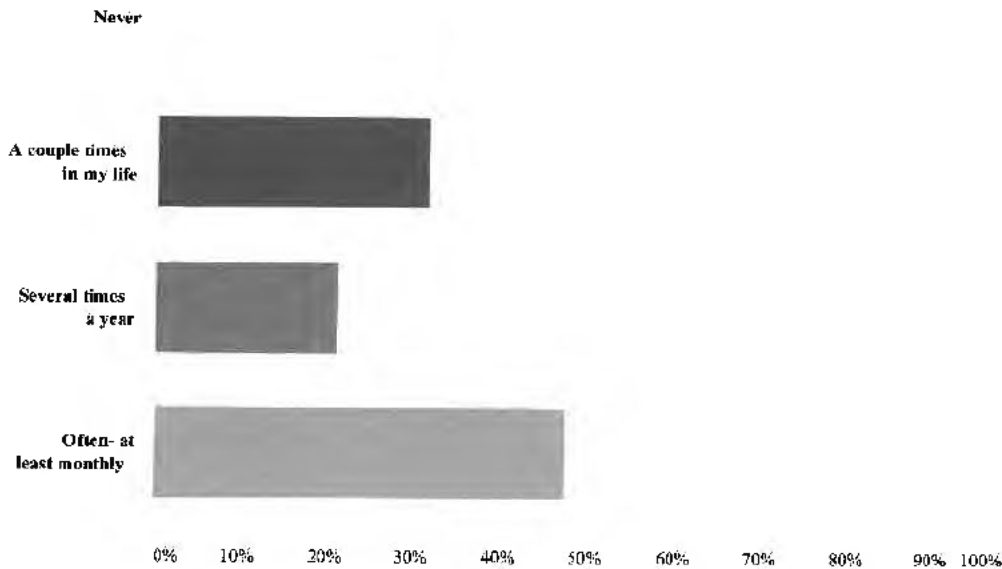
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	21.05%	4
A couple times in my life	26.32%	5
Several times a year	31.58%	6
Often - at least monthly	21.05%	4
Total		19

**Q15 The gift of healing is a supernatural power
channeled through us to heal the mind, body, and spirit.
How often do you operate in this gift?**

Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	0.00%	0
A couple times in my life	31.58%	6
Several times a year	21.05%	4
Often- at least monthly	47.37%	9
Total		19

Q16 How frequently are you praying for healing?

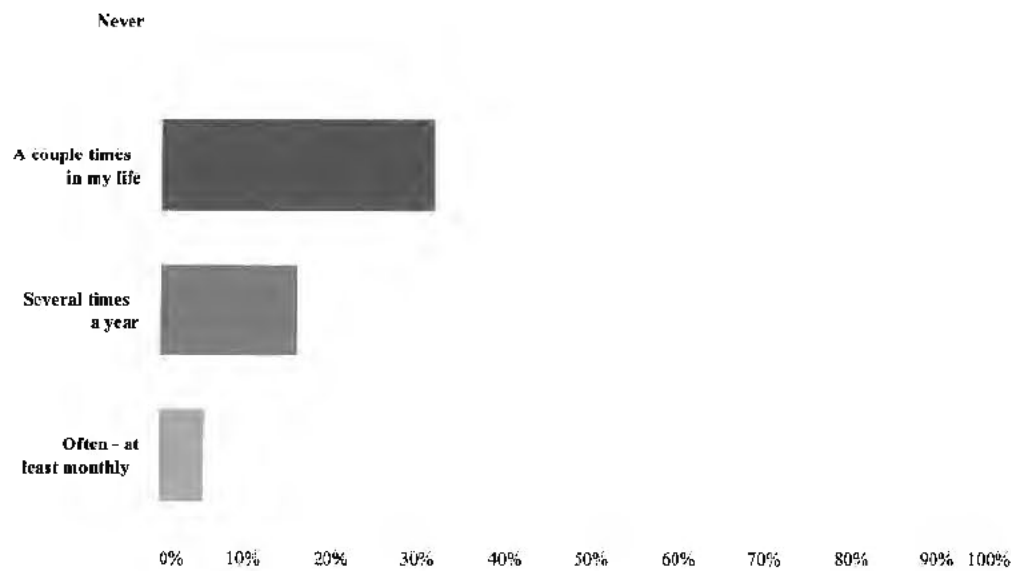
Answered: 19 Skipped: 2



	Never	A couple times in my life	Several times a year	Often - at least monthly	On a weekl y basis	Total	Weighted Average
With a person INSIDE the church?	0.00% 0	10.53% 2	26.32% 5	36.84% 7	26.32% 5	19	3.70
With a person OUTSIDE the church who is a stranger?	10.53% 2	15.79% 3	15.79% 3	42.11% 8	15.79% 3	19	3.37
With a close friend or family member?	0.00% 0	21.05% 4	31.58% 6	21.05% 4	26.32% 5	19	3.53

Q17 The gift of miracles is a supernatural power given by God, which operates above natural order. How often do you operate in this gift?

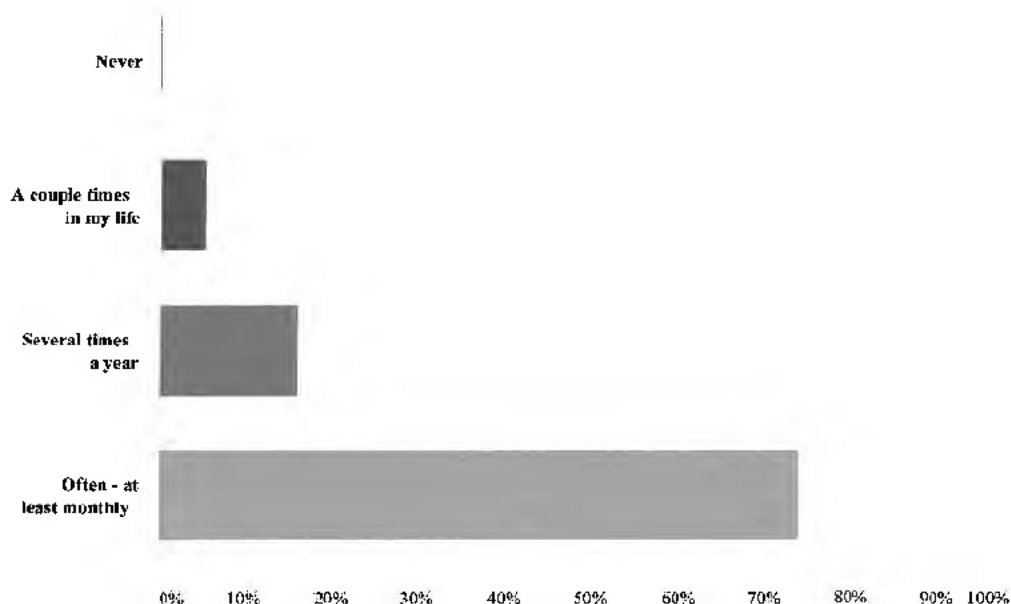
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	47.37%	9
A couple times in my life	31.58%	6
Several times a year	15.79%	3
Often - at least monthly	5.26%	1
Total		19

Q18 The gift of prophecy is the special ability to receive and communicate a message of God to a person or people though divinely anointed words. How often do you operate in this gift?

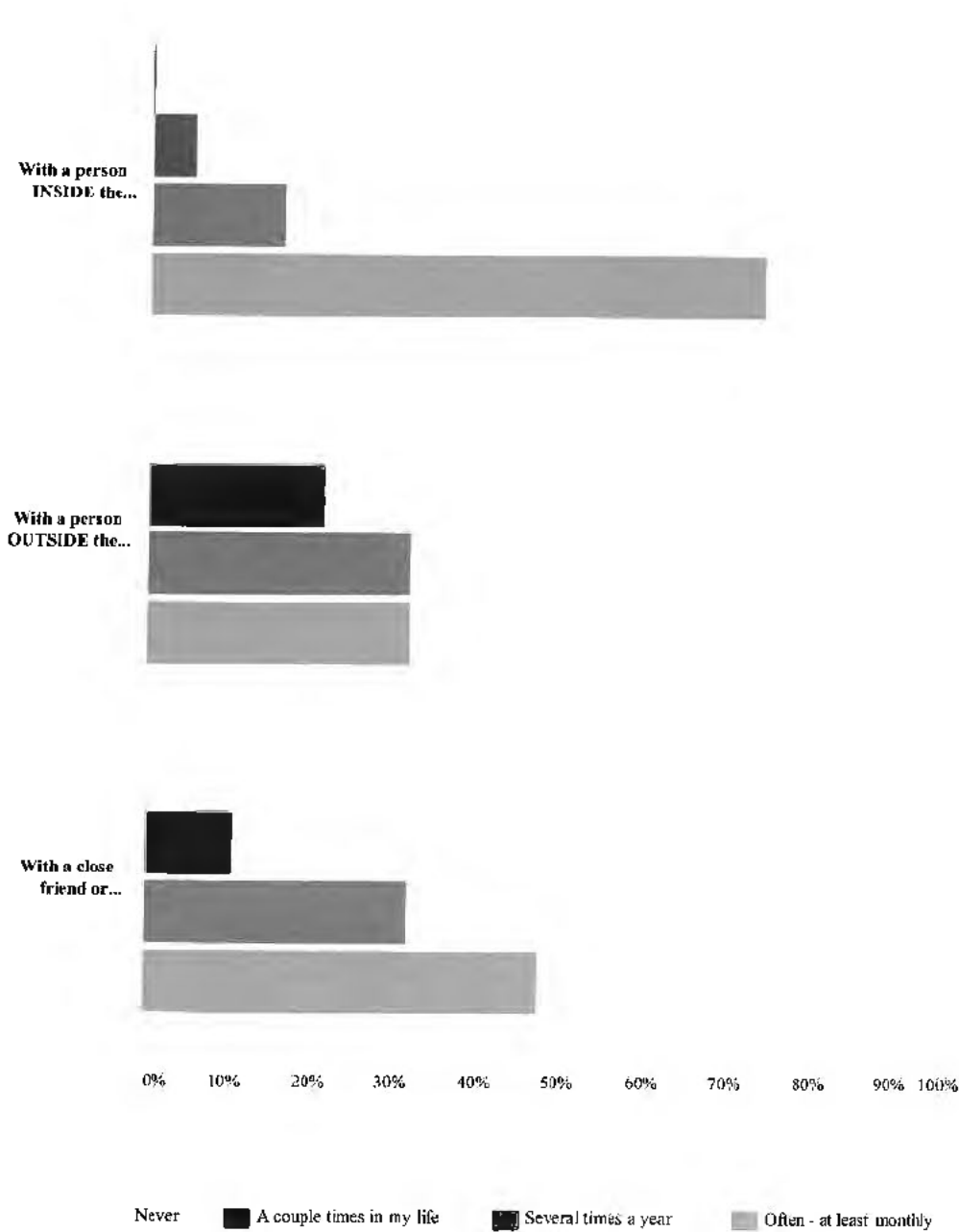
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	5.26%	1
A couple times in my life	5.26%	1
Several times a year	15.79%	3
Often - at least monthly	73.68%	14
Total		19

Q19 How frequently are you ministering a prophetic word?

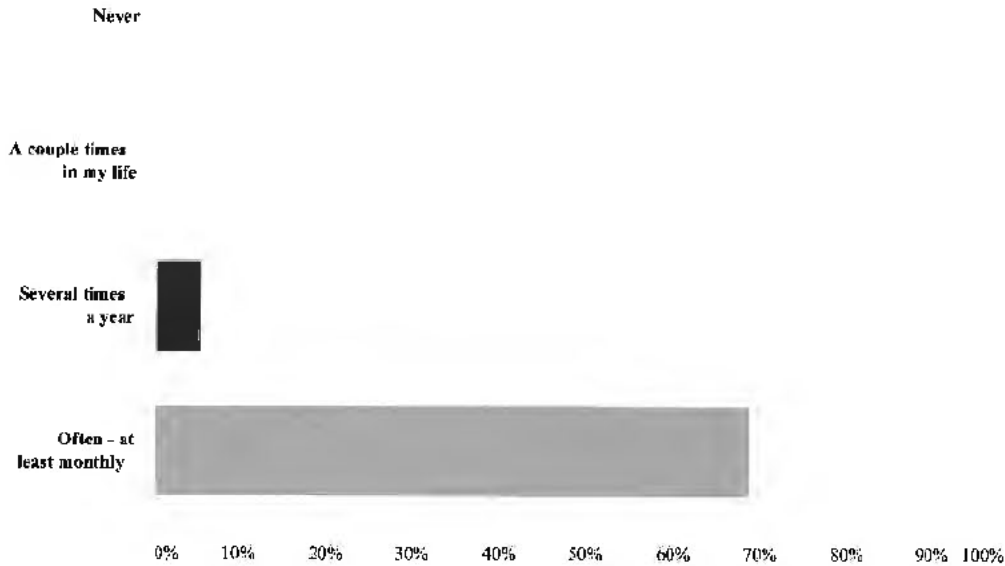
Answered: 19 Skipped: 2



	Never	A couple times in my life	Several times a year	Often - at least monthly	Total	Weighted Average
With a person INSIDE the church?	5.26% 1	5.26% 1	15.79% 3	73.68% 14	19	3.58
With a person OUTSIDE the church who is a stranger?	15.79% 3	21.05% 4	31.58% 6	31.58% 6	19	2.79
With a close friend or family member?	10.53% 2	10.53% 2	31.58% 6	47.37% 9	19	3.16

Q20 The gift of tongues is a spontaneously inspired utterance by the Holy Spirit, where the normal voice organs are used, but the conscious mind plays no part and the language spoken is entirely unlearned by the speaker. How often do you operate in this gift?

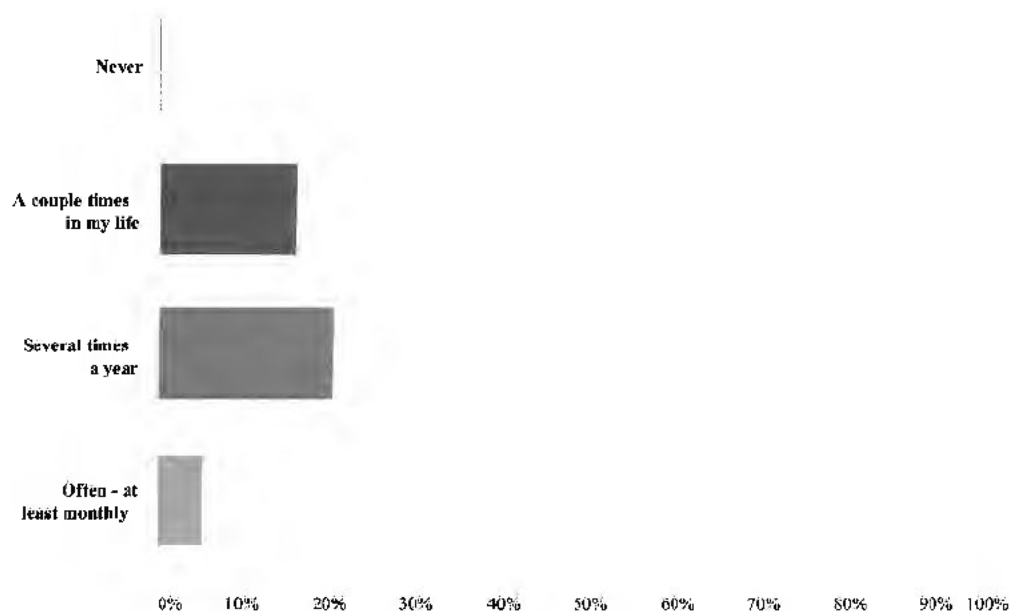
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	26.32%	5
A couple times in my life	0.00%	0
Several times a year	5.26%	1
Often - at least monthly	68.42%	13
Total		19

Q21 The gift of interpretation is a supernatural revelation through the Holy Spirit, which enables one to communicate the message that was given through the gift of tongues.

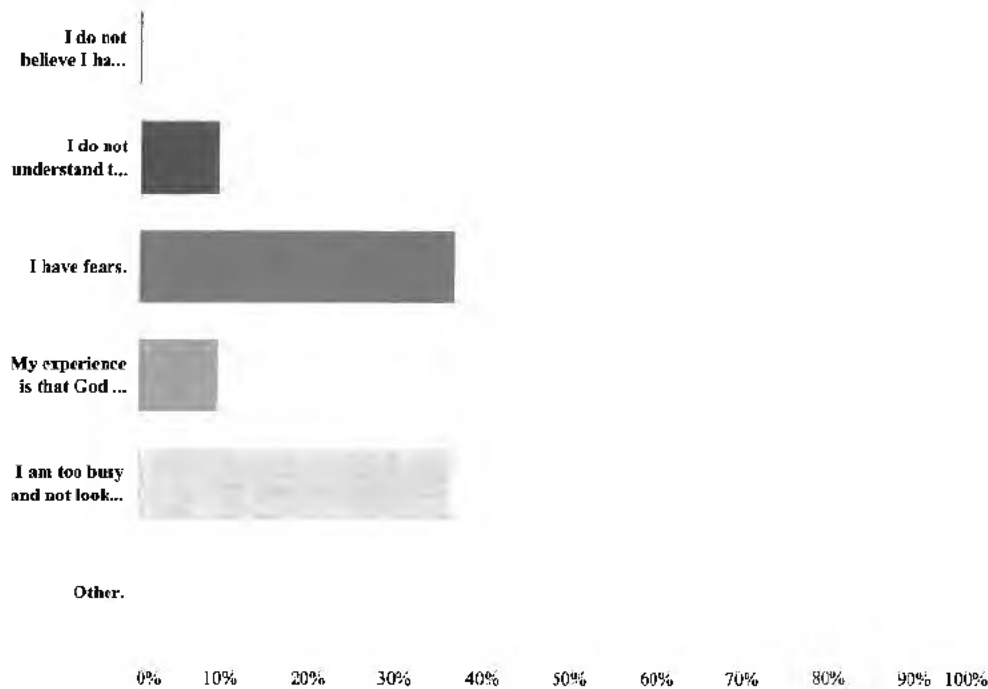
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	57.89%	11
A couple times in my life	15.79%	3
Several times a year	21.05%	4
Often - at least monthly	5.26%	1
Total		19

Q22 If you do not operate in these gifts often, why? (check all that apply)

Answered: 11 Skipped: 10

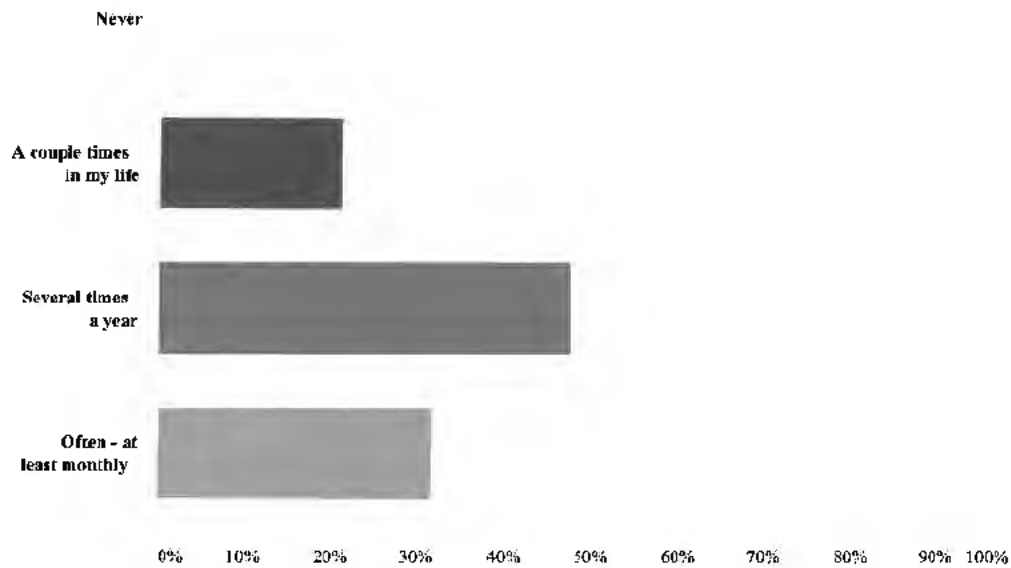


Answer Choices	Responses	
I do not believe I have these gifts	27.27%	3
I do not understand the gifts and do not know where to start.	9.09%	1
I have fears.	36.36%	4
My experience is that God has not moved when I tried to operate in these gifts, so I have lost motivation.	9.09%	1
I am too busy and not looking for opportunities.	36.36%	4
Other.	18.18%	2
Total Respondents: 11		

Q23 If you answered other to the previous question please explain

Q24 How often do you share your faith with non-believers?

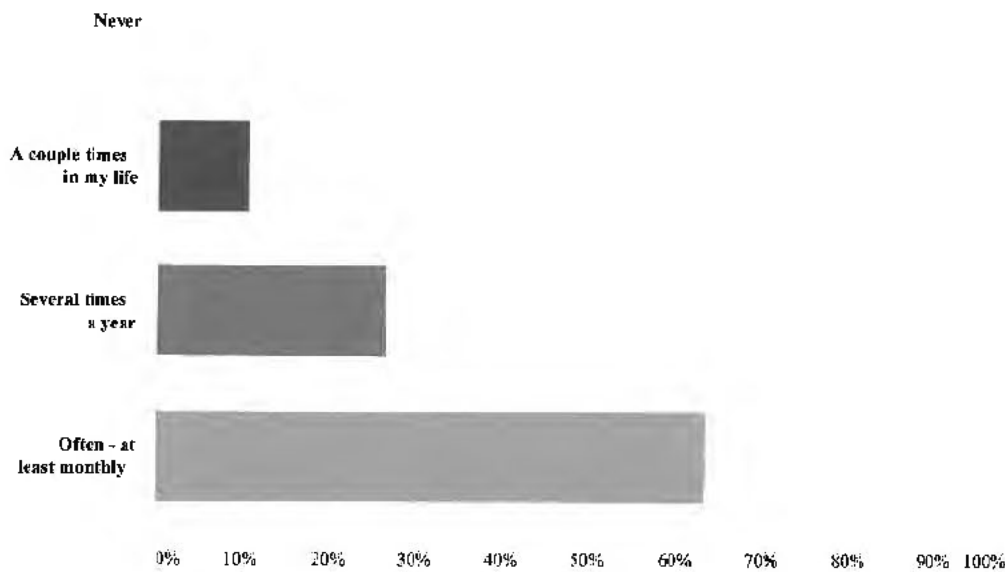
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	0.00%	0
A couple times in my life	21.05%	4
Several times a year	47.37%	9
Often - at least monthly	31.58%	6
Total		19

Q25 How often do you pray for others for physical healing?

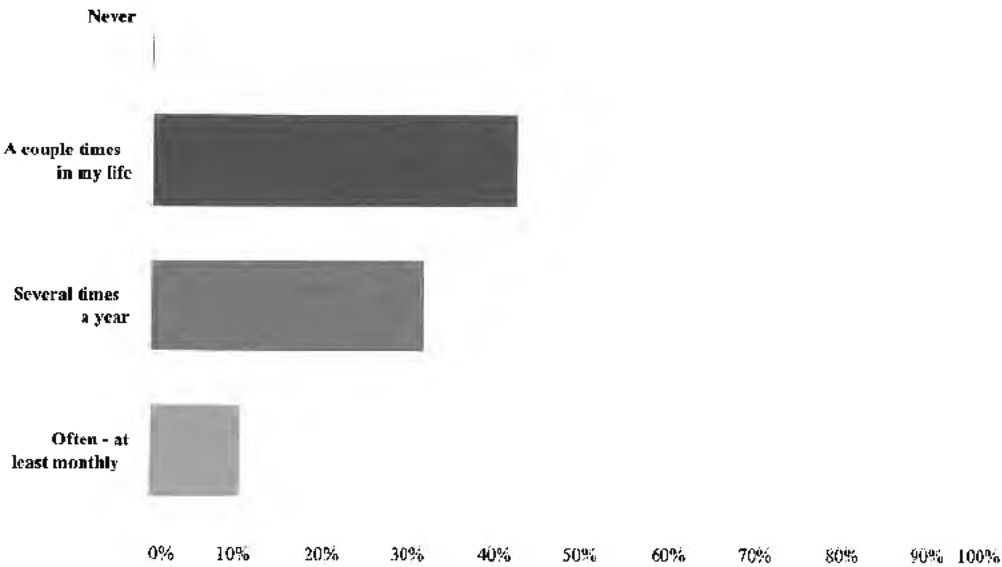
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	0.00%	0
A couple times in my life	10.53%	2
Several times a year	26.32%	5
Often - at least monthly	63.16%	12
Total		19

Q26 How often do you pray for others for deliverance from demonic oppression?

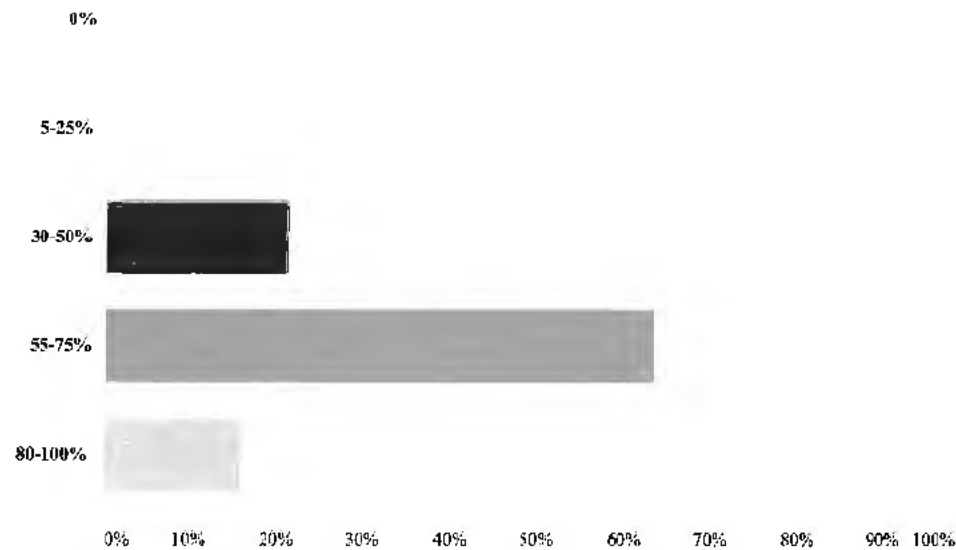
Answered: 19 Skipped: 2



Answer Choices	Responses	
Never	15.79%	3
A couple times in my life	42.11%	8
Several times a year	31.58%	6
Often - at least monthly	10.53%	2
Total		19

Q27 How much has your effectiveness in operating in the Gifts increased since completing the school?

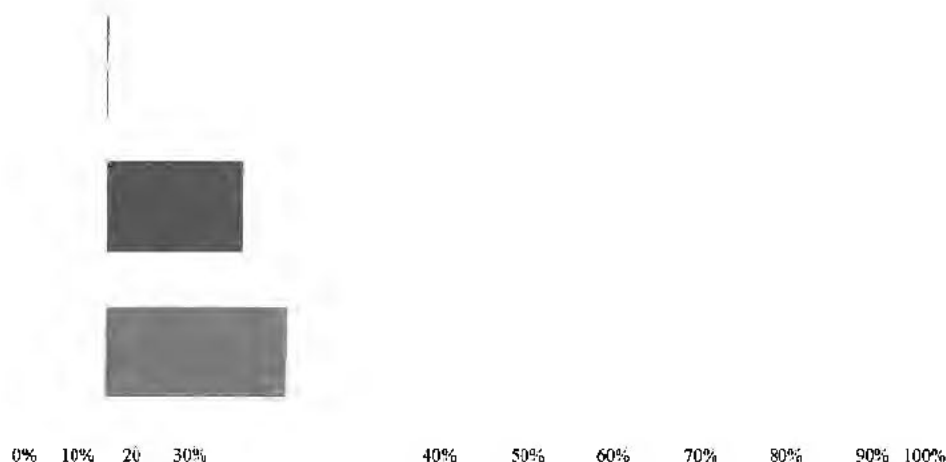
Answered: 19 Skipped: 2



Answer Choices	Responses	
0%	0.00%	0
5-25%	0.00%	0
30-50%	21.05%	4
55-75%	63.16%	12
80-100%	15.79%	3
Total		19

**Q28 Please fill in the blank. When on outreach,
I felt _____ to partner with Holy Spirit.**

Answered: 19 Skipped: 2



Q29 Please explain why to the previous question.

Q30 Please tell us some of the ways that you have been personally changed by the school. (Please use short sentences, but tell us about at least four or five ways you have been changed.)

Q31 What factors do you believe have been the most responsible for your transformations? (Please list or describe four or five things that have contributed to your change)

Q32 What has been the greatest two factors in your change or personal transformation?

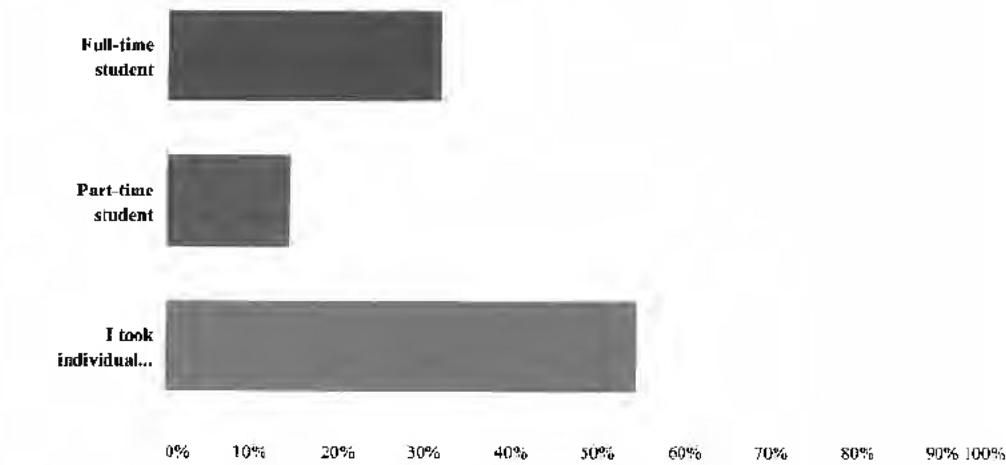
Q33 What has hindered your growth or change?

APPENDIX D**QUESTIONNAIRE RESULTS FROM KMS STUDENTS**

QUESTIONNAIRE RESULTS FROM FORMER KMS STUDENTS

Q1 How were you enrolled in KMS?

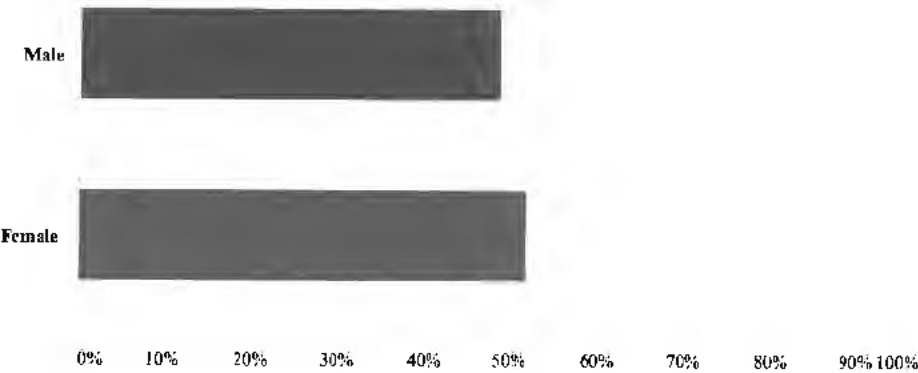
Answered: 35 Skipped: 0



Answer Choices	Responses	
Full-time student	31.43%	11
Part-time student	14.29%	5
I took individual courses	54.29%	19
Total		35

Q2 Please indicate your gender.

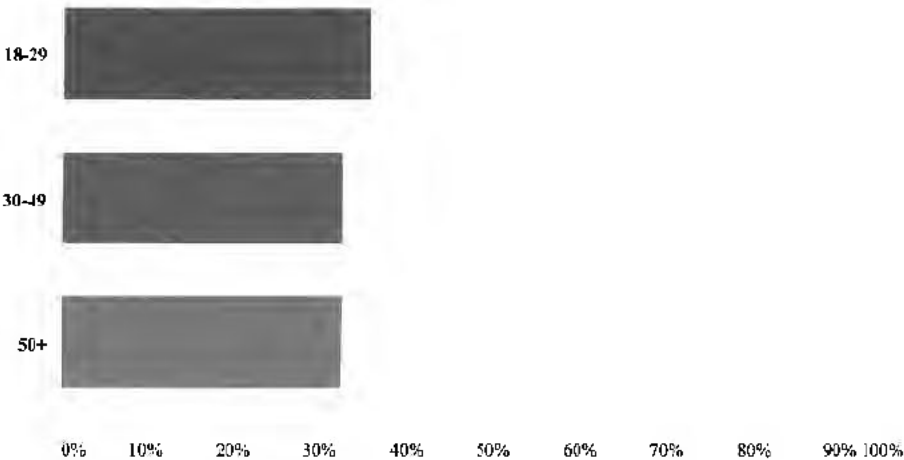
Answered: 31 Skipped: 4



Answer Choices	Responses	
Male	48.39%	15
Female	51.61%	16
Total		31

Q3 Indicate your age.

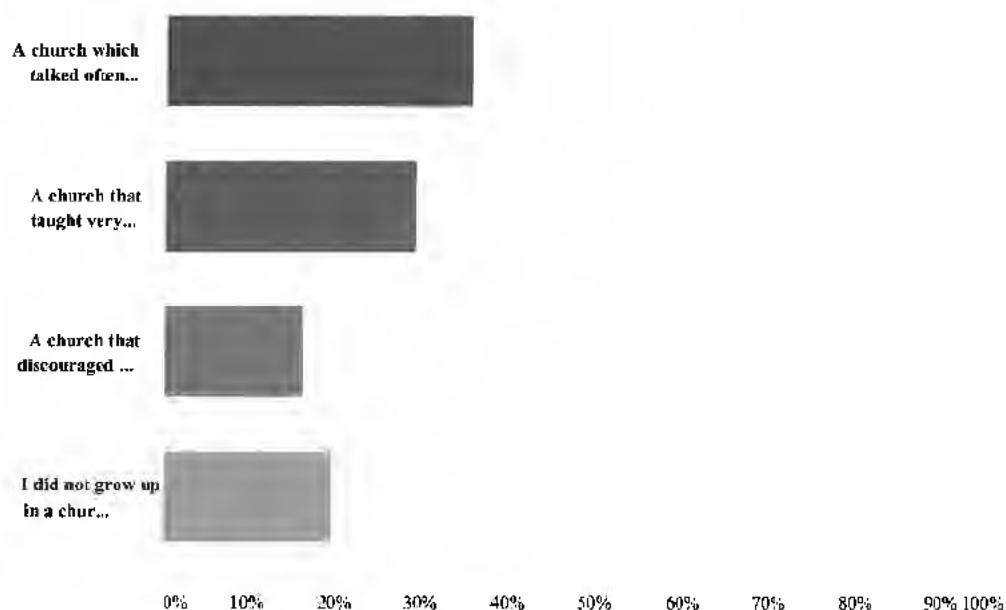
Answered: 31 Skipped: 4



Answer Choices	Responses	
18-29	35.48%	11
30-49	32.26%	10
50+	32.26%	10
Total		31

Q4 Which most accurately describes your exposure to the work of the Holy Spirit as a child?

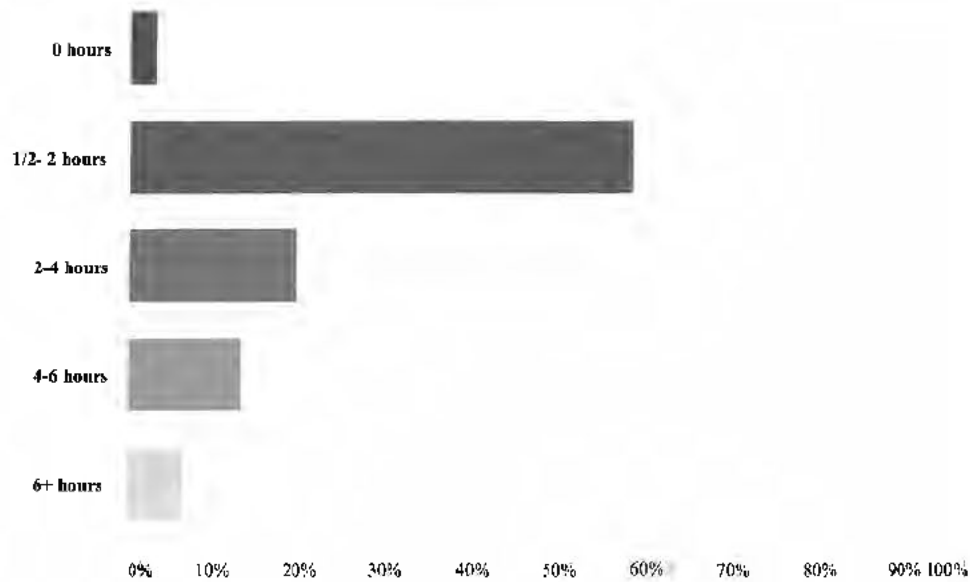
Answered: 31 Skipped: 4



Answer Choices	Responses	
A church which talked often about the Holy Spirit	35.48%	11
A church that taught very little about the Holy Spirit	29.03%	9
A church that discouraged any involvement	16.13%	5
I did not grow up in a church environment	19.35%	6
Total		31

Q5 If you were honest, how many hours per week do you currently spend in Bible study / reading?

Answered: 31 Skipped: 4



Answer Choices

0 hours

1/2- 2 hours

2-4 hours

4-6 hours

6+ hours

Total

Responses

3.23%

58.06%

19.35%

12.90%

6.45%

1

18

6

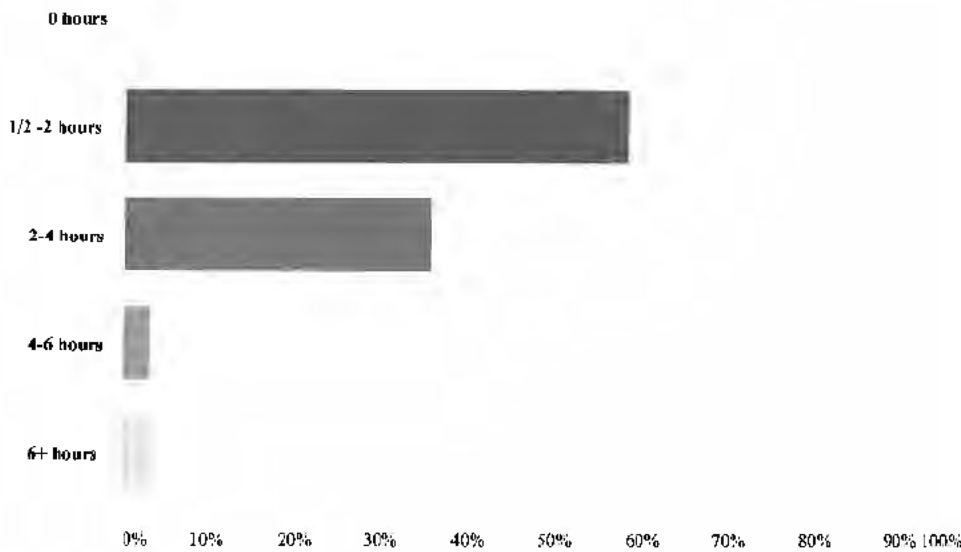
4

2

31

Q6 If you were honest, how many hours per week do you currently spend in prayer?

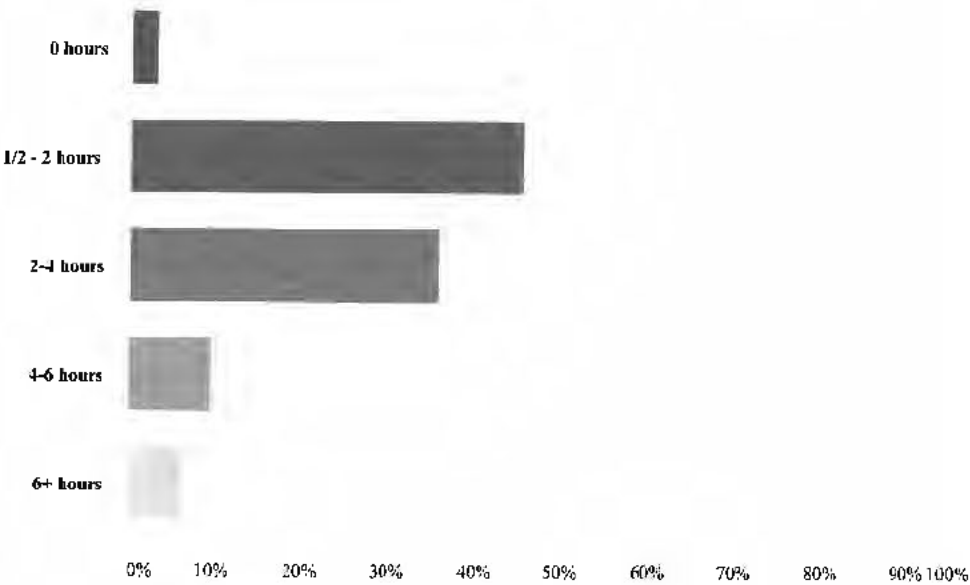
Answered: 31 Skipped: 4



Answer Choices	Responses	
0 hours	0.00%	0
1/2 -2 hours	58.06%	18
2-4 hours	35.48%	11
4-6 hours	3.23%	1
6+ hours	3.23%	1
Total		31

Q7 If you were honest, how many hours per week do you currently spend in worship?

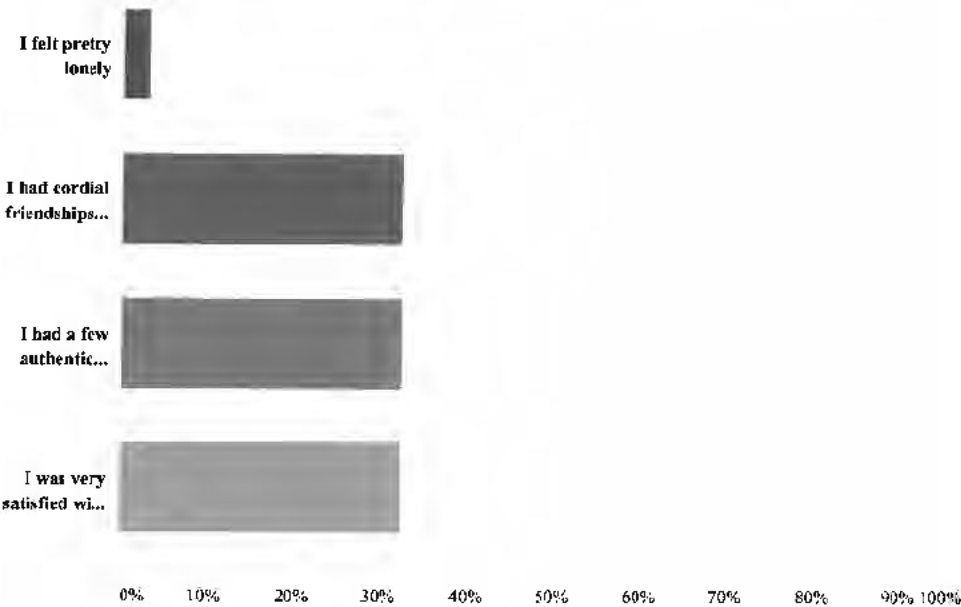
Answered: 31 Skipped: 4



Answer Choices	Responses	
0 hours	3.23%	1
1/2 - 2 hours	45.16%	14
2-4 hours	35.48%	11
4-6 hours	9.68%	3
6+ hours	6.45%	2
Total		31

Q8 To what level of relational intimacy did you experienced relationships with others in Christian community? (During your time in KMS?)

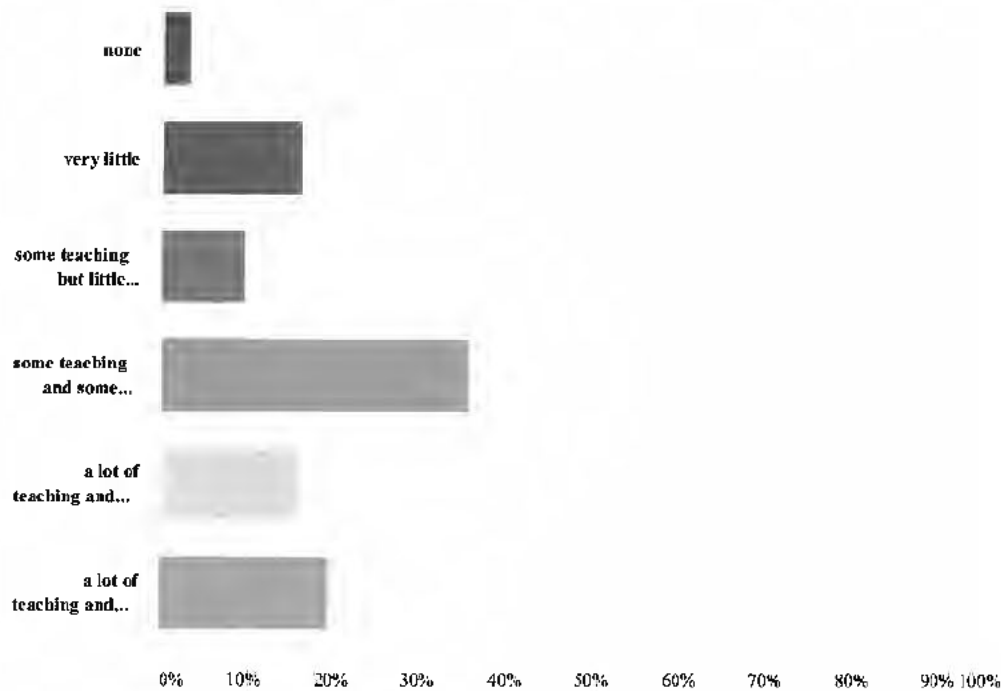
Answered: 31 Skipped: 4



Answer Choices	Responses	
I felt pretty lonely	3.23%	1
I had cordial friendships that could grow deeper	32.26%	10
I had a few authentic relationships	32.26%	10
I was very satisfied with numerous authentic relationships	32.26%	10
Total		31

Q9 How much exposure or teaching on the gifts of the Spirit had you already received prior to KMS?

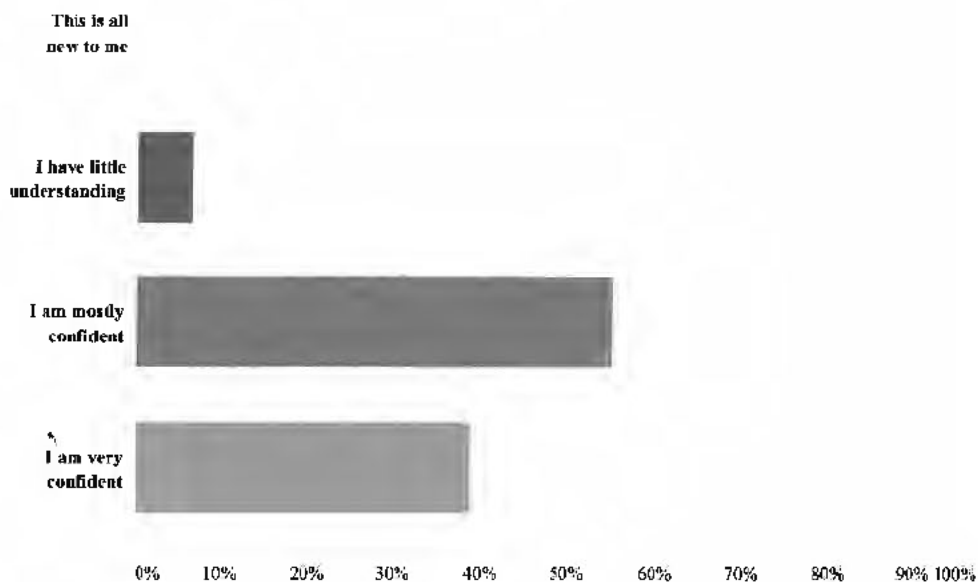
Answered: 31 Skipped: 4



Answer Choices	Responses	
none	3.23%	1
very little	16.13%	5
some teaching but little experience	9.68%	3
some teaching and some experience	35.48%	11
a lot of teaching and some experience	16.13%	5
a lot of teaching and a lot of experience	19.35%	6
Total		31

Q10 How confident do you feel in your understanding of spiritual gifts? (After KMS)

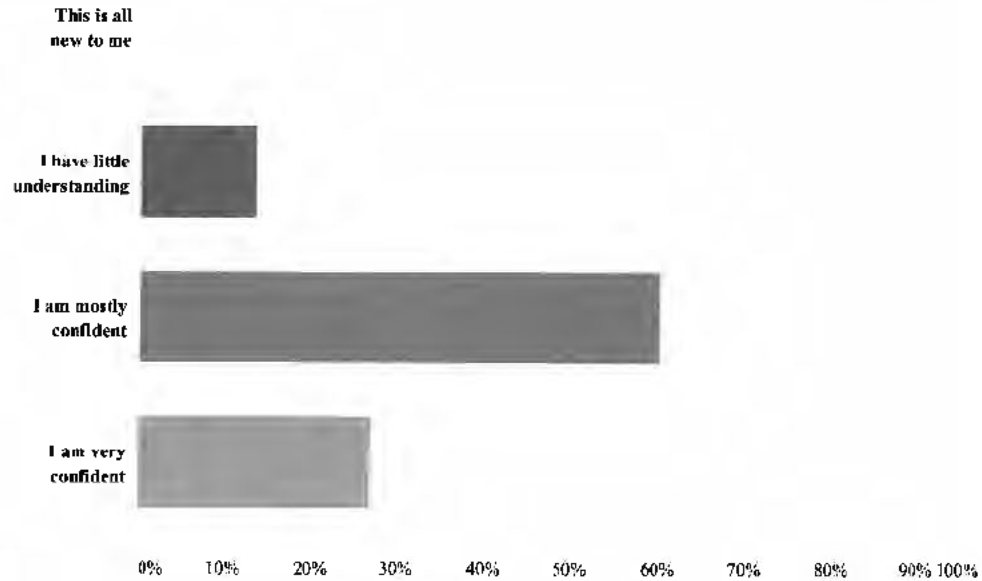
Answered: 31 Skipped: 4



Answer Choices	Responses	
This is all new to me	0.00%	0
I have little understanding	6.45%	2
I am mostly confident	54.84%	17
I am very confident	38.71%	12
Total		31

Q11 How confident do you feel in your ability to partner with the Holy Spirit in using spiritual gifts? (After KMS)

Answered: 30 Skipped: 5



Answer Choices

- This is all new to me
- I have little understanding
- I am mostly confident
- I am very confident

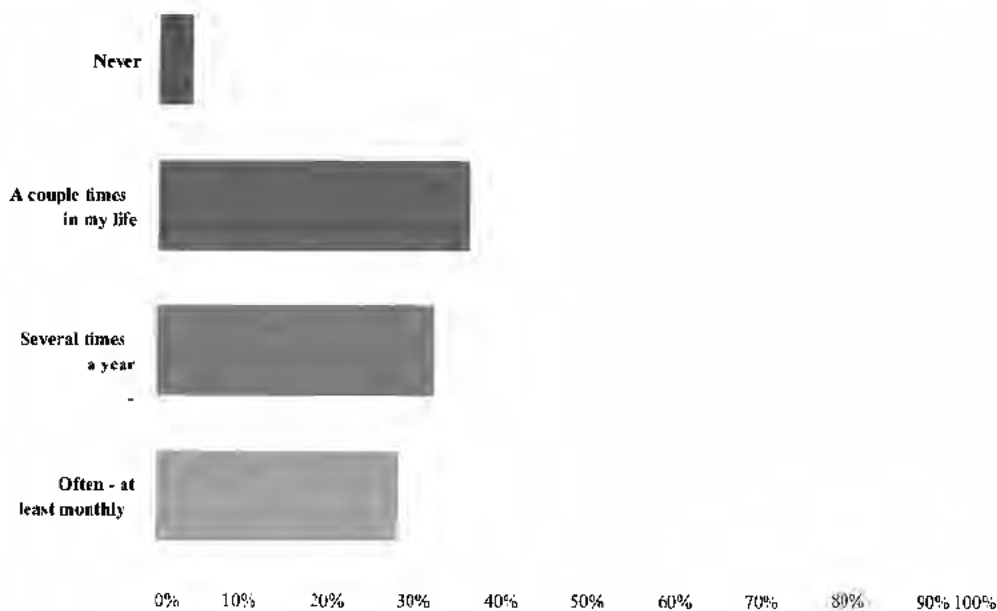
Responses

0.00%	0
13.33%	4
60.00%	18
26.67%	8

Total	30
--------------	-----------

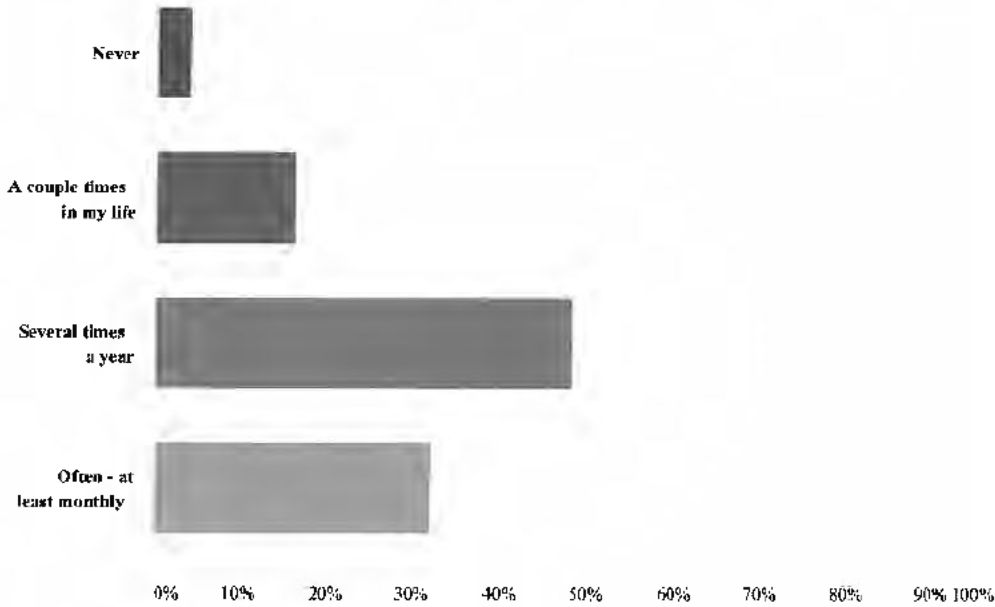
Q12 The word of knowledge is the supernatural revelation of facts about a person or situation, which is not learned through efforts of natural means. It is a knowledge that is revealed by God. How often do you operate in this gift?

Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	4.00%	1
A couple times in my life	36.00%	9
Several times a year	32.00%	8
Often - at least monthly	28.00%	7
Total		25

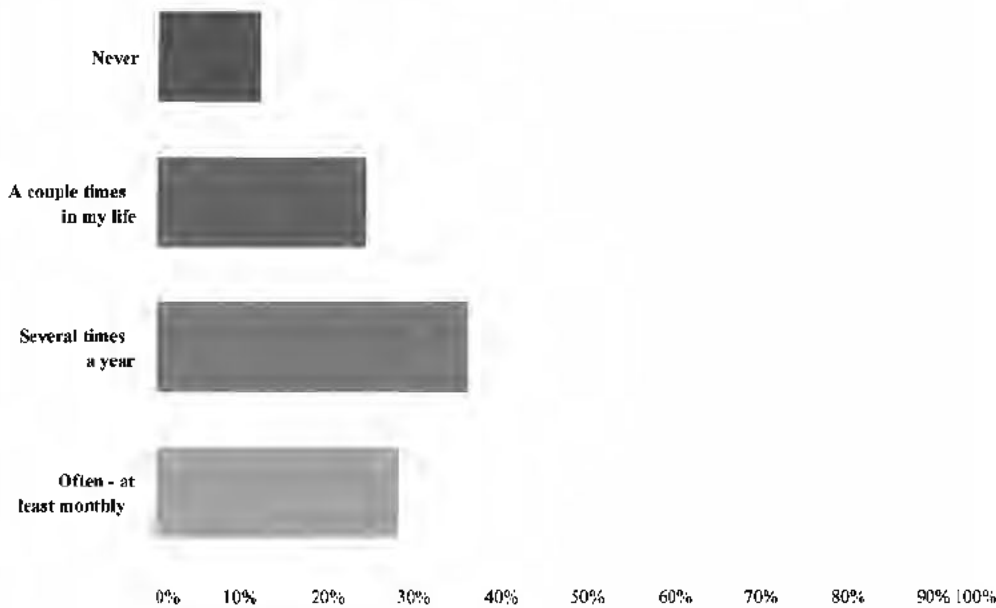
Q13 The word of wisdom is a special ability given by God to receive instant insight on how a revelation should be applied or how a situation or need is to be resolved. How often do you operate in this gift?



Answer Choices	Responses	
Never	4.00%	1
A couple times in my life	16.00%	4
Several times a year	48.00%	12
Often - at least monthly	32.00%	8
Total		25

Q14 The gift of faith is a supernatural surge of confidence from the Spirit of God, which arises to deal with a situation or need. The person receives a transrational certainty and assurance that God is about to act. How often do you operate in this gift?

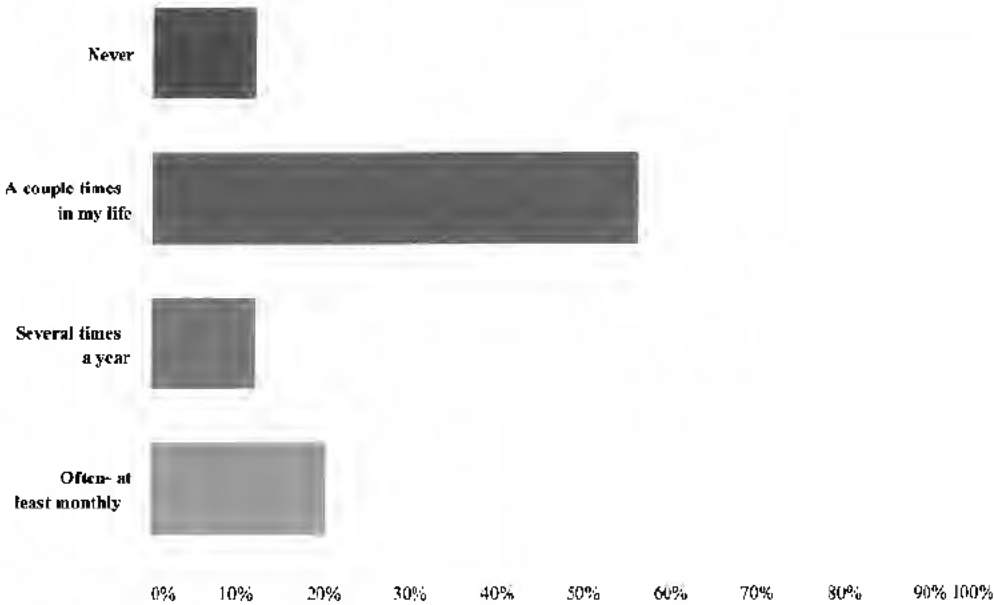
Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	12.00%	3
A couple times in my life	24.00%	6
Several times a year	36.00%	9
Often - at least monthly	28.00%	7
Total		25

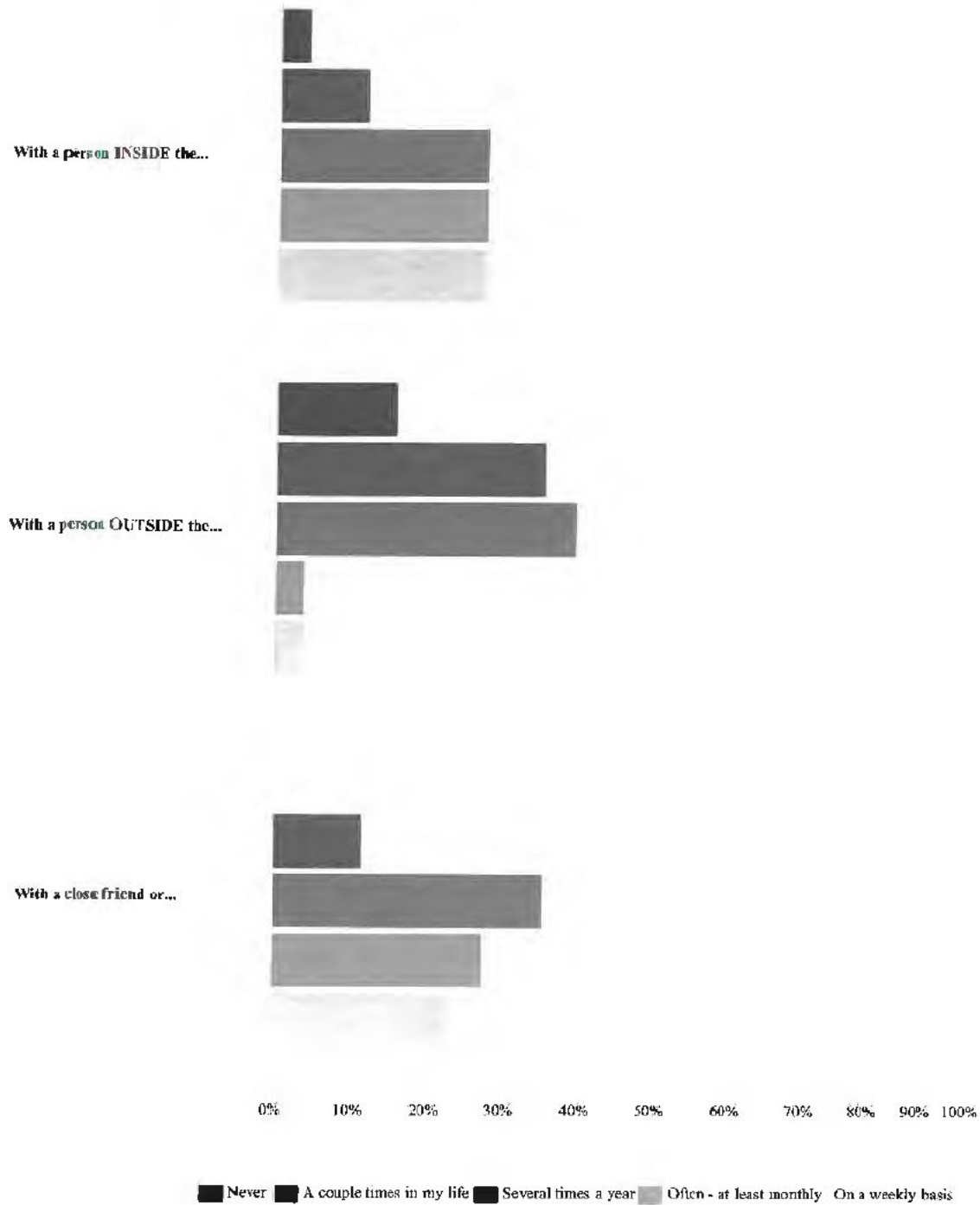
Q15 The gift of healing is a supernatural power channeled through us to heal the mind, body, and spirit. How often do you operate in this gift?

Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	12.00%	3
A couple times in my life	56.00%	14
Several times a year	12.00%	3
Often- at least monthly	20.00%	5
Total		25

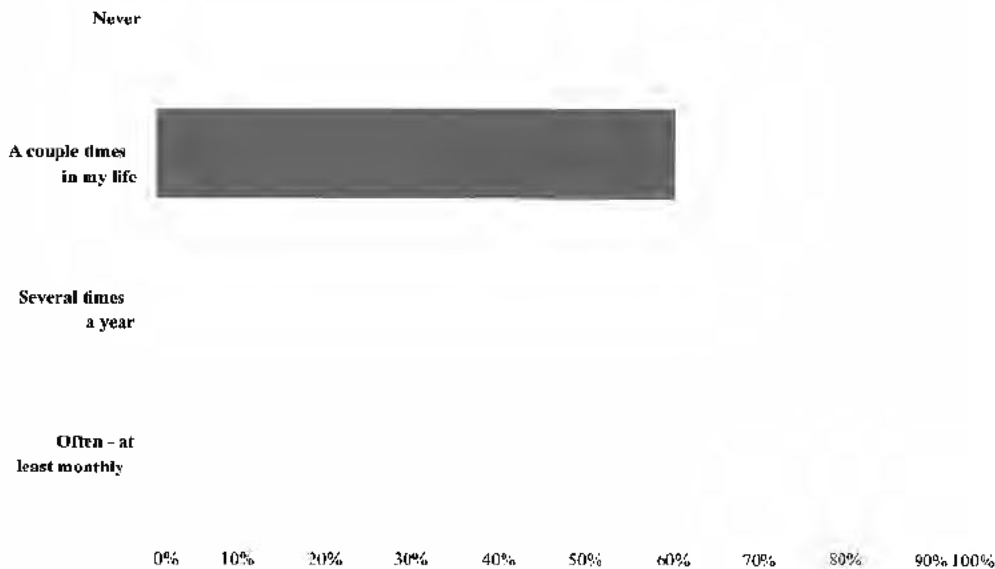
Q16 How frequently are you praying for healing?



	Never	A couple times in my life	Several times a year	Often - at least monthly	On a weekly basis	Total	Weighted Average
With a person INSIDE the church?	4.00% 1	12.00% 3	28.00% 7	28.00% 7	28.00% 7	25	3.64
With a person OUTSIDE the church who is a stranger?	16.00% 4	36.00% 9	40.00% 10	4.00% 1	4.00% 1	25	2.44
With a close friend or family member?	0.00% 0	12.00% 3	35.00% 9	28.00% 7	24.00% 6	25	3.64

Q17 The gift of miracles is a supernatural power given by God, which operates above natural order. How often do you operate in this gift?

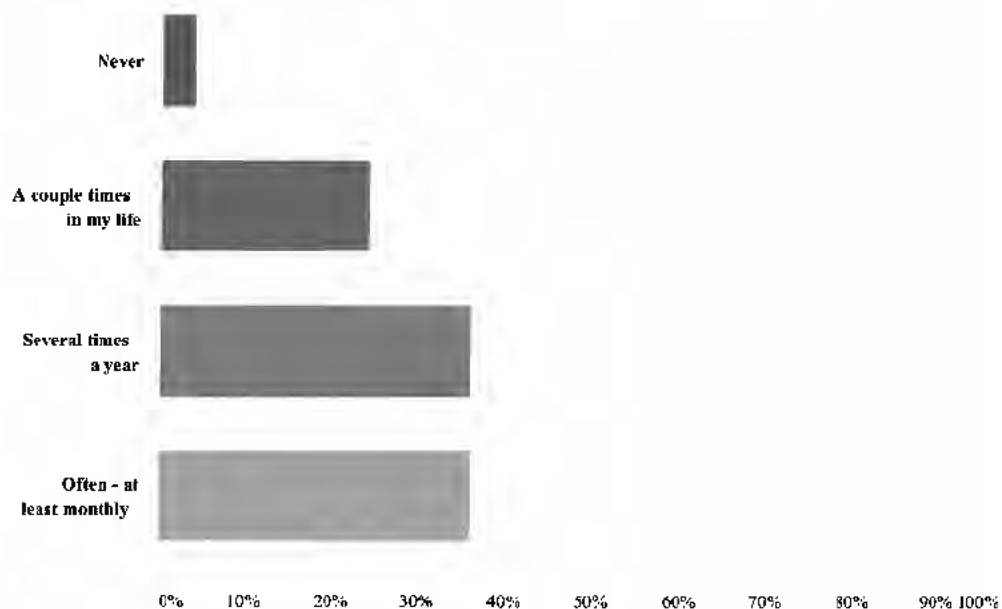
Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	36.00%	9
A couple times in my life	60.00%	15
Several times a year	4.00%	1
Often - at least monthly	0.00%	0
Total		25

Q18 The gift of prophecy is the special ability to receive and communicate a message of God to a person or people though divinely anointed words. How often do you operate in this gift?

Answered: 25 Skipped: 10



Answer Choices

Never
A couple times in my life
Several times a year
Often - at least monthly

Responses

4.00%
24.00%
36.00%
36.00%

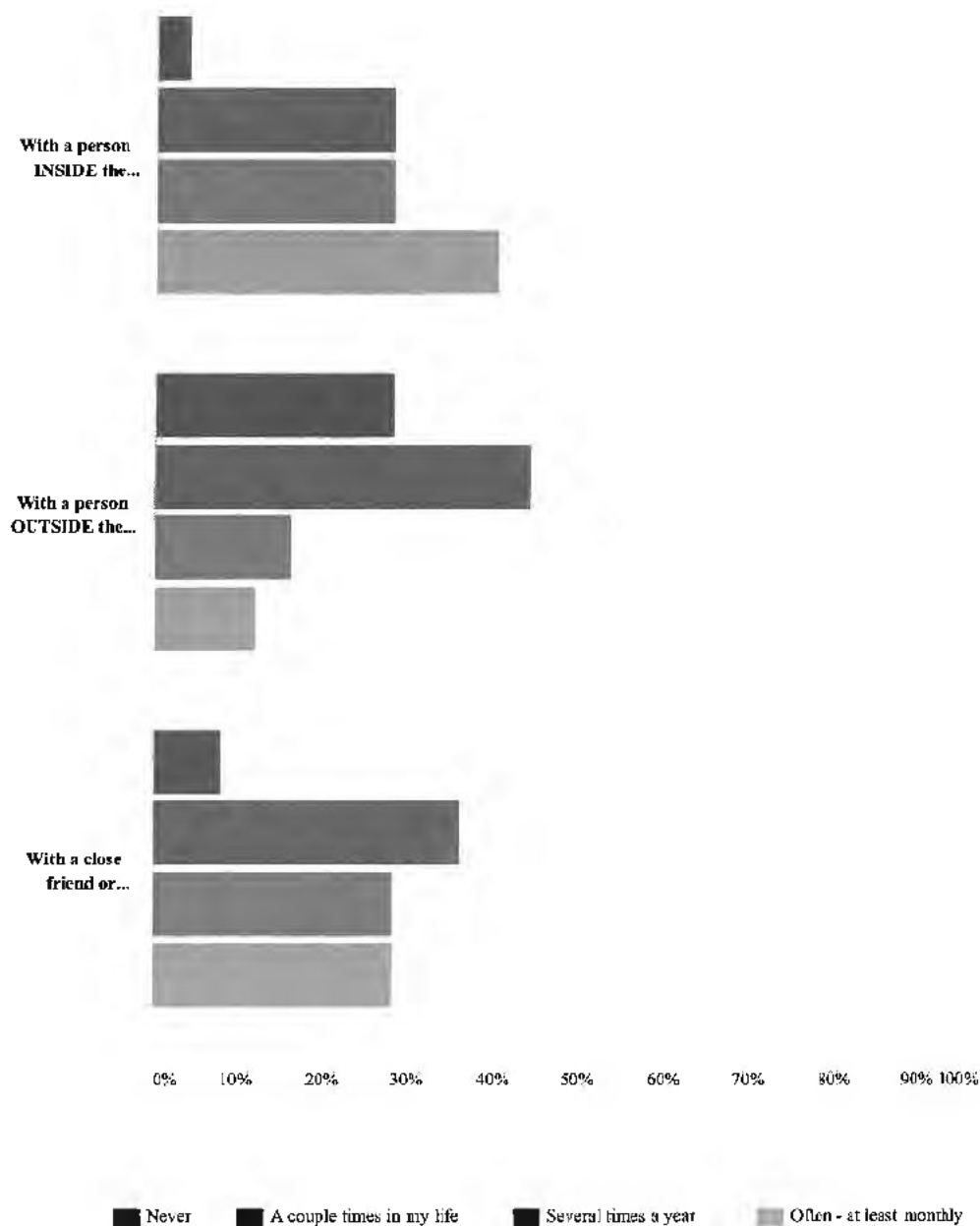
1
6
9
9

Total

25

Q19 How frequently are you ministering a prophetic word...

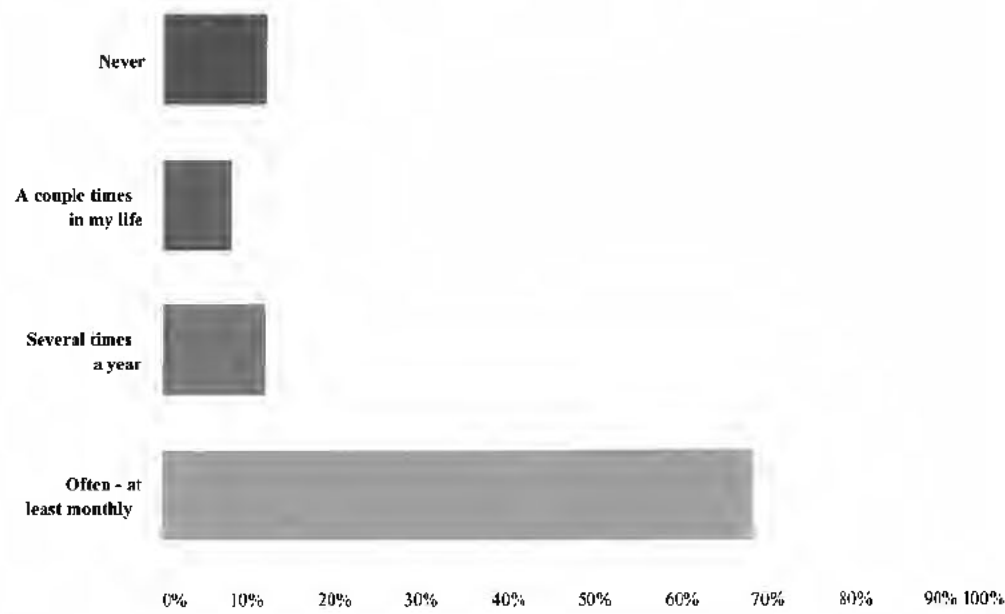
Answered: 25 Skipped: 10



	Never	A couple times in my life	Several times a year	Often - at least monthly	Total	Weighted Average
With a person INSIDE the church?	4.00% 1	28.00% 7	28.00% 7	40.00% 10	25	3.04
With a person OUTSIDE the church who is a stranger?	28.00% 7	44.00% 11	16.00% 4	12.00% 3	25	2.12
With a close friend or family member?	8.00% 2	36.00% 9	28.00% 7	28.00% 7	25	2.76

Q20 The gift of tongues is a spontaneously inspired utterance by the Holy Spirit, where the normal voice organs are used, but the conscious mind plays no part and the language spoken is entirely unlearned by the speaker. How often do you operate in this gift?

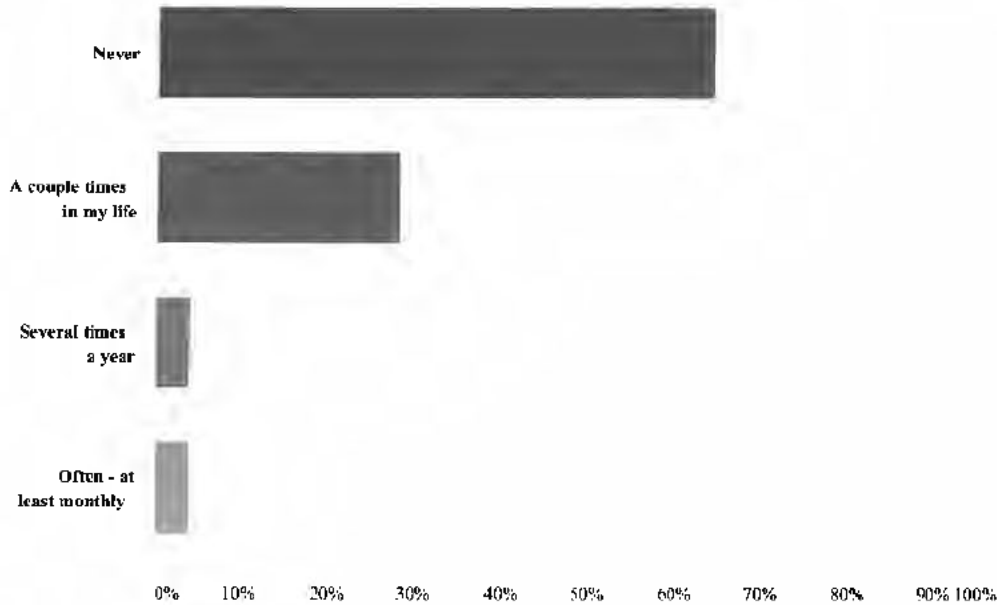
Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	12.00%	3
A couple times in my life	8.00%	2
Several times a year	12.00%	3
Often - at least monthly	68.00%	17
Total		25

Q21 The gift of interpretation is a supernatural revelation through the Holy Spirit, which enables one to communicate the message that was given through the gift of tongues.

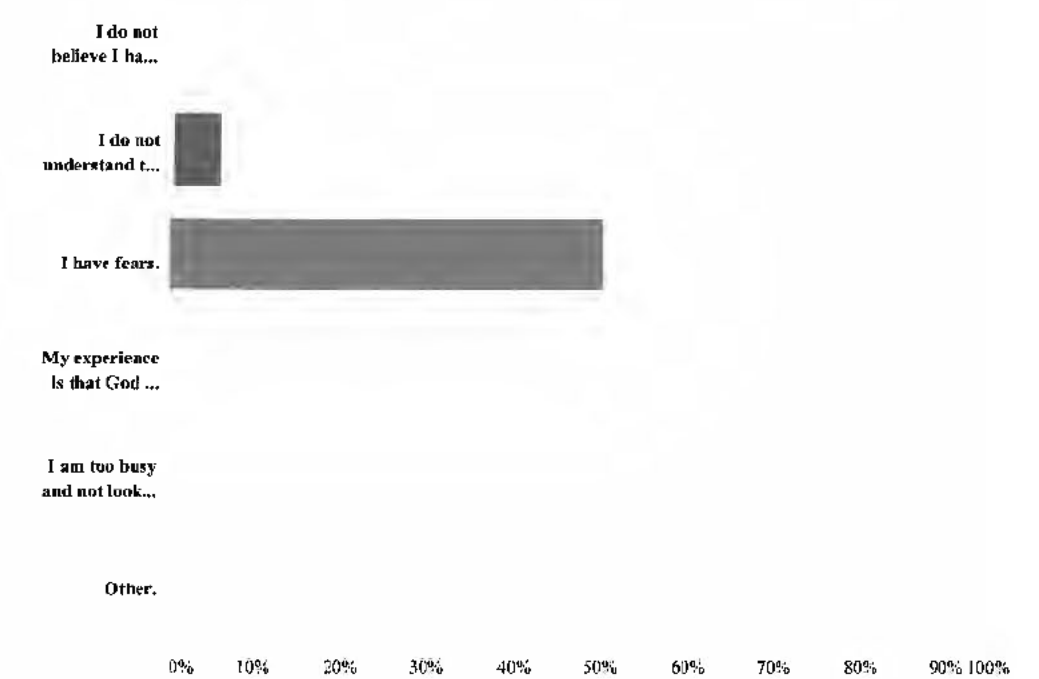
Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	64.00%	16
A couple times in my life	28.00%	7
Several times a year	4.00%	1
Often - at least monthly	4.00%	1
Total		25

Q22 If you do not operate in these gifts often, why?
(check all that apply)

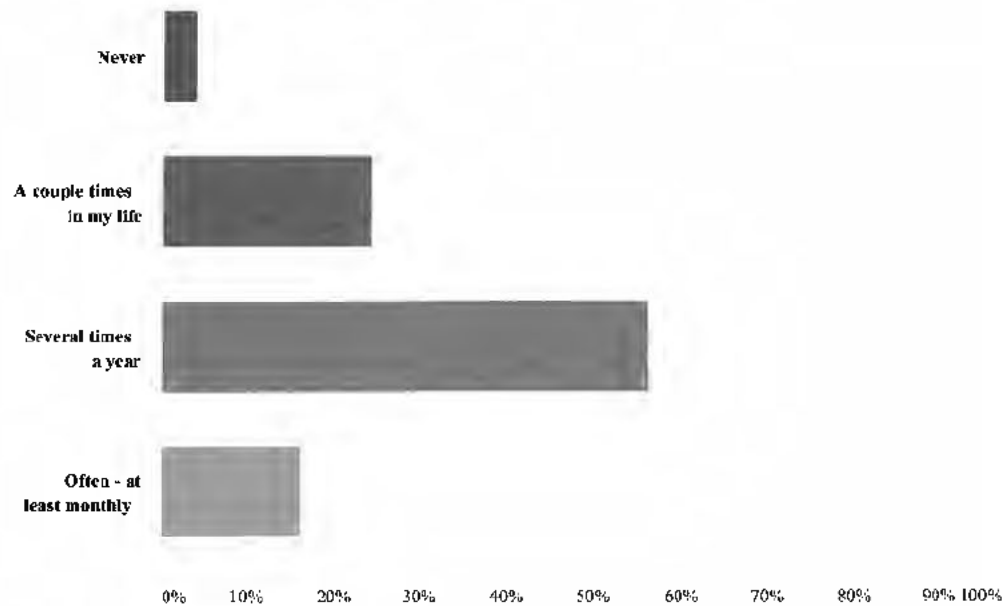
Answered: 18 Skipped: 17



Answer Choices	Responses	
I do not believe I have these gifts.	0.00%	0
I do not understand the gifts and do not know where to start.	5.56%	1
I have fears.	50.00%	9
My experience is that God has not moved when I tried to operate in these gifts, so I have lost motivation.	38.89%	7
I am too busy and not looking for opportunities.	38.89%	7
Other.	22.22%	4
Total Respondents:	18	

Q24 How often do you share your faith with non-believers?

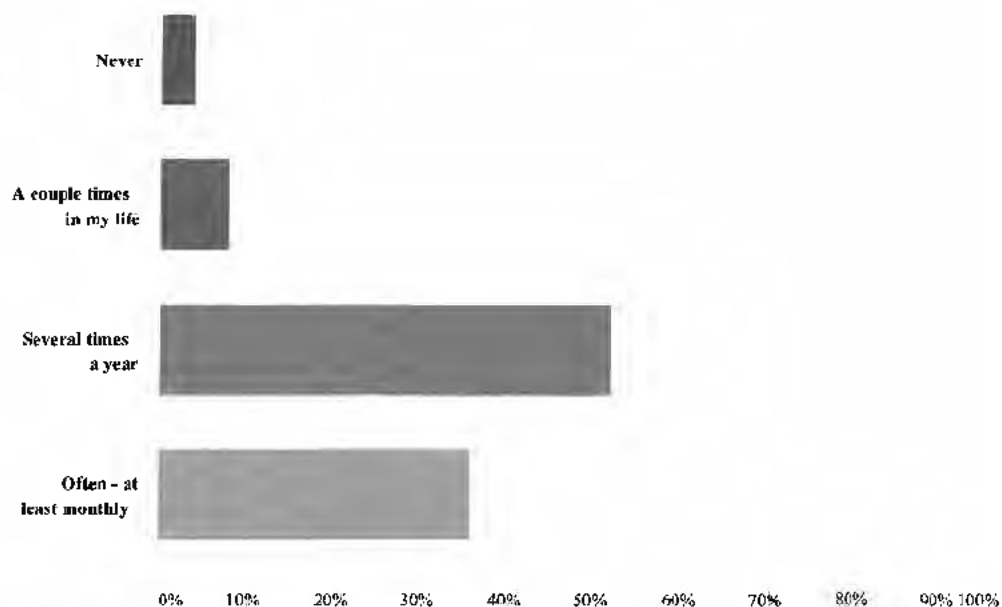
Answered: 25 Skipped: 10



Answer Choices	Responses	
Never	4.00%	1
A couple times in my life	24.00%	6
Several times a year	56.00%	14
Often - at least monthly	16.00%	4
Total		25

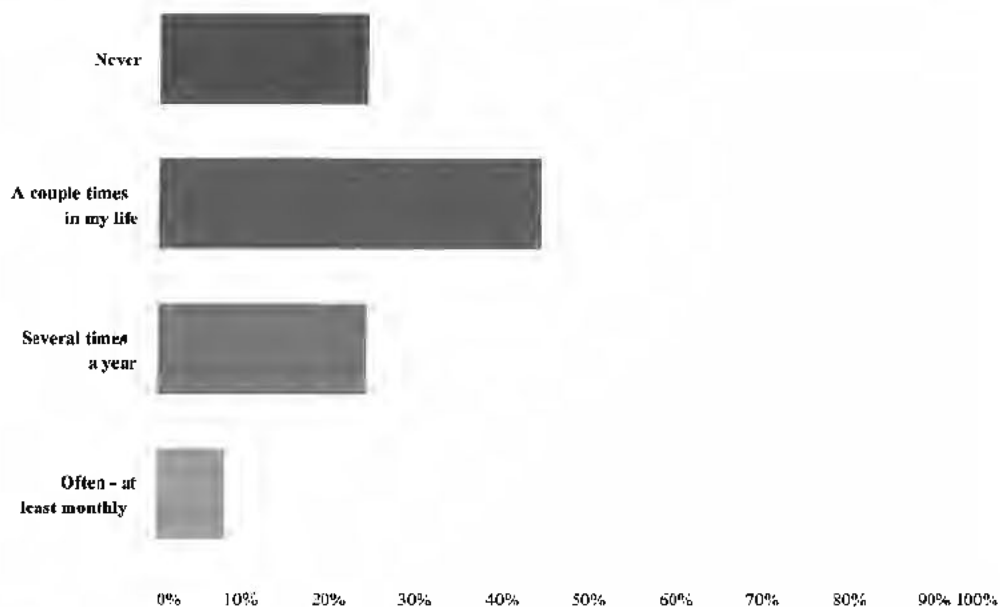
Q25 How often do you pray for others for physical healing?

Answered: 15 Skipped: 10



Answer Choices	Responses	
Never	4.00%	1
A couple times in my life	8.00%	2
Several times a year	52.00%	13
Often - at least monthly	36.00%	9
Total		25

Q26 How often do you pray for others for deliverance from demonic oppression?



Answer Choices

Never
 A couple times in my life
 Several times a year
 Often - at least monthly

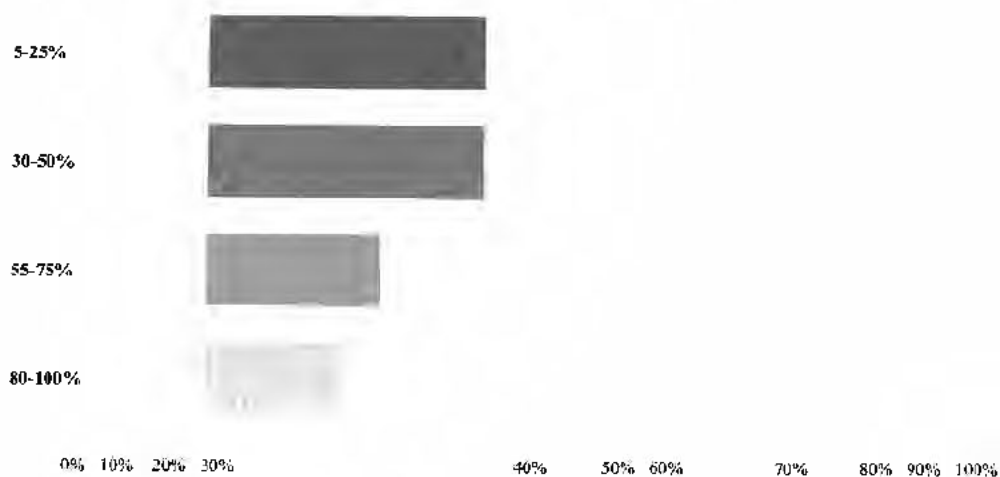
Responses

Never	24.00%	6
A couple times in my life	44.00%	11
Several times a year	24.00%	6
Often - at least monthly	8.00%	2

Total

25

Q27 How much has your effectiveness in operating in the Gifts increased since completing the school?



Answer Choices

0%	0
5-25%	8
30-50%	8
55-75%	5
80-100%	4
Total	25

Responses

0.00%	0
32.00%	8
32.00%	8
20.00%	5
16.00%	4
	25

APPENDIX E

TRANSCRIPT FROM INTERVIEWS AND FOCUS GROUPS

PERSONAL INTERVIEWS WITH HSSM STUDENTS UPON GRADUATION

[REDACTED]

Barry Wissler: Okay. Again, this is Barry Wissler May 15th and I'm here with [REDACTED] who's one of our school of supernatural ministry students. So, tell me, just tell me a little about your experience at the HSSN. Did it change your life in any way particular? How did it change your life? Those kinds of things.

[REDACTED]: Yeah. Well, it has most definitely changed my life absolutely. It all kind of like started like after I graduated after high school. I was enrolled to be in college to be a radiology student. I was accepted, ready to go. Ready to go to college.

[REDACTED]: And I felt the Lord calling me into something different. And that he said that was there something different planned for me. I had no idea what it was. But, I knew for sure in my heart like I was getting a different call. So I actually dropped out of college. And then I was like, all right Lord now what?

[REDACTED]: And ended coming to HarvestNet International School of Supernatural Ministry. Which at the moment I was like, I'm not sure if this is exactly the lord is calling me to. But, like i was just like I had that feeling that I was just like I think this is what it is. And like, once I started it, like you know, when you just know you're where your supposed to be, doing what you're supposed to be. That's how it felt. And so, I was like this is going to be a good journey.

[REDACTED]: And so it most definitely has transformed my life. I remember looking back at when I started this school and to where I am now. And like seeing the transformation, like even in just like simple things of like how my mind works Barry Wissler: Mm-hmm (affirmative)

[REDACTED]: and how I like think and process things. Like how I think about myself. How I look at others has like totally transformed. Like I can think of certain mindsets that I used to grow up having and how they've been broken down and rebuilt. So it has definitely taken core values that I had and like helped them grow and gotten rid of the bad parts and like transformed them into new.

[REDACTED]: So, one thing especially, is how we focused on identity. So like, my confidence level has just gone up. I am confident in myself. And knowing that I have authority in Christ. And like I have the

ability to walk out in the supernatural. And so, it is like, to be able to put it into words how much has changed is so hard.

Barry Wissler: So you already mentioned a little bit, but what about the school did you find most transforming?

[REDACTED]: Hmm, well I know like one time when we had Sue Ferrari come and she did like inner healing. I remember that being like a major like break through time period where I had never gone through stuff like that. So, it like brought up a lot of stuff I was like oh my word I didn't realize that could lead into this. So I think this was like one of the most monumental times of the school where I was like it brought things that I knew were in my life and like put them into the light. And that was what most definitely I can think back and like oh I changed after that day. I can feel the change I can remember my perspective after that day. And yeah.

[REDACTED]: And just the different, I like how when we it learn the school overall has taught me to, I can take teachings and I remember I just used to accept everything I would learn. I just like soak it and take it and like that's right, that's right. But the school has brought so many perspectives from different teachers. That the something that the Lord has worked in me, is that you don't have to accept everything that you're taught. But you take it, you think about it, you study it, and you're like all right I can accept that. You learn things on your own.

[REDACTED]: Where like my whole life has been dependent on my parents, what they taught me. That's just what I accepted. But really teaching me to be like, to have my own individual relationship with God.

[REDACTED]: And to learn, to sort through things. And to take teachings and really apply it.

[REDACTED]: This works for me, I like the way that teaching is, I don't like that. So I like how they didn't just like have a set guideline of how the teachings were going to go, but they had so many different perspectives. And that taught me, that was monumental, for sure.

Barry Wissler: So now speaking specifically about learning the gifts of the spirit. It was one of the goals of the school. Part of it was, you know, inner transformation, personal transformation,

[REDACTED]: Yeah.

Barry Wissler: Also, using the gifts of the spirit, so how did we do? Was it helpful in learning the gifts of the spirit, and what about the school what's helpful?

[REDACTED]: Yeah it was so helpful. Yeah, it was very helpful. I love, we had Ruthann she just like had all of these like practices of like walking in the supernatural and like just like really practical ways to apply prophetic gifts and stuff. So at first it was like, I remember thinking this is so weird. Why are we doing this? And like calling out the goal in them. And it was so weird for me at first

Barry Wissler: So this is what you did in class to each other.

[REDACTED]: In class, to each other. Yes, activations. It has always been a challenge for me to give a word to someone I know and that you're going to be stuck around. Because you know. [inaudible 00:05:27] It has been a challenge. At first it was so challenging, but they had built an atmosphere in the school where it was OK to do things wrong. It was okay to get things wrong. And so like, then you get more comfortable with practicing because you know you're not afraid of failure.

[REDACTED]: And they like made that very prominent that its OK to get things wrong sometimes.

Barry Wissler: [crosstalk 00:05:49] I was going to ask you how you created this that made you feel [inaudible 00:05:54]

[REDACTED]: The way they made that we would talk about our failures. How many people got it right? How many people got it wrong? And they wouldn't just focus on the good. They would also be like, it's okay to do things wrong. How many people got it totally wrong? Yeah we got it wrong. And they would like encourage you alright now, from that keep going keep pressing for more.

[REDACTED]: And so it was very challenging, but especially like because it was two other students in the class, but they created an atmosphere it was OK to fail and you would grow from that. So, just like being like challenging and also in the way where I don't really feel like doing this today I'm in class can we just sit here? But like it was very challenging alright we're going to do this activity you have to do it.

[REDACTED]: They made everybody do it, you couldn't opt out. [inaudible 00:06:56] You had to get that push. I needed that it was good. And I remember the one activation that we did where one person

walked from the other side of the room and you walked from another side of the room and you had twenty seconds to get a prophetic word for them. So, we had practice where you had a certain amount of time, but then they'd apply it to real life. Like in an elevator you only had thirty seconds. You know. and so they made it really applicable to real life. It was a challenge.

Barry Wissler: So the activation helped you then, did it help you then [crosstalk 00:07:28] outreach.

[REDACTED]: Very much. Like when we went to the power and love conference. And there'd be like tons of people and you would be going out in the street and they'd be walking. It really helped you to like be able to be like oh I've done this already I've given a word in thirty seconds. I can do it with this person. And so it like made you more confident and I have the ability to do that, I've done it before. I can do it now. So, it was really helpful.

Barry Wissler: So anything else that was helpful? You mentioned sort of the culture of the atmosphere.

[REDACTED]: Yeah the atmosphere.

Barry Wissler: The activation, the games, the outreach was a learning experience.

[REDACTED]: Yes.

Barry Wissler: The outreach, how did that impact you?

[REDACTED]: The outreach was literally taking the activation from inside the classroom and applying it to the streets.

[REDACTED]: SO, we would go to Lexter City and do an outreach in Lexter and in Redding. And you can tell as time went by how more bold we had gotten. So we were all real timid at the beginning, but the more you would push each other and support each other, it was so like everyone would always edify each other. When we would be like, "oh John like he did so good doing that." And so and so, we saw them stepping out. So, it wasn't even like, it would be different if you would be by yourself. But because we had everyone supporting each other, it made it a lot better. It was definitely a different atmosphere from going to a place where your so comfortable to be able to fail. To be in a place where I have to get this right or it's going to be awkward.

Barry Wissler: Where was the most uncomfortable place?

[REDACTED]: I think, probably Redding for me. Redding was a challenge. I had it in my mind that Redding is this terrible place. It's just known to be dark. I had never been there before I don't know what goes on there or anything like that. So that was probably the most uncomfortable.

Barry Wissler: So Redding was harder than Ghana?

[REDACTED]: Yeah.

[REDACTED]: Yeah, cross cultural. Well yeah because I felt cross cultural they were way more open to receiving. It's so different being in your home town. And like, just them being somewhere else, you know I'm never going to see these people again. You're just so more like to be more bold. There's so much more openness there than I feel like in our home town. So, It is definitely still a struggle. Even coming back from like transitioning.

Barry Wissler: When you mention struggle. What are the, what would you say is the biggest struggles most people have to overcome? What are the challenges to learning the gifts?

[REDACTED]: I think the biggest challenge for me, is coming to the end of yourself. Is when it comes to walking in the supernatural and walking in the spiritual gifts is you have to come to the end of yourself. You have to be willing to lay down your dignity and your reputation to be able to be like okay God, I surrender my all to you. And so, that has been the biggest challenges.

[REDACTED]: Not worrying about what other people are thinking as your praying for this person on the street. Not worrying about what they're thinking, not worrying about what the people walking by are thinking. But really being like, God I want them to have an encounter with your heart for them, not my hear for them, but your heart. And in Ghana we came to that where you're just physically exhausted, emotionally everything. Where I had nothing to give, but coming to the end of yourself. I realized that I didn't think it was possible for me to walk in his gifts when I was just dead tired and exhausted.

[REDACTED]: And at the point where I didn't feel like I could move or keep going. Hot. Yes. Everything. And I was like Lord. But, God still chose to work through us and so like [crosstalk 00:11:20] it was so good. Really being able to come to the end of yourself I think that is like the biggest challenge. Cause, so many times you feel like at least in our culture, we're so worried about what people are like,

reputation is, or what people think about us. But really, being hey God, I want what you have for me. And like, that's it. That's the end of the line. And I just want what you have. And I'm open and willing to do it.

Barry Wissler: Did the extended time in Ghana because it was so long, did that help you come to him?

[REDACTED]: Yes. [crosstalk 00:11:53] Cause, like we were going first week good. Second week we started to slow down and everyone you could tell was getting exhausted. By the third week, oh my word, you could tell was saying. Oh we don't want to go on outreach. We were just really, we yeah. Merrill was really good at being, I think he's used to it.

[REDACTED]: But to push us and push us. And so, I had never experienced that, it was my first international missions trip ever. So, it was like all new for me.

[REDACTED]: Yeah, but it definitely was the extended period. You could, I didn't think we had that when we did the once a week outreach.

[REDACTED]: Where just[crosstalk 00:12:36] you could give your all for the day and you'd be good. But this is where like three weeks of learning to balance and take care of yourself. Like, get sleep, get rest. But,

Barry Wissler: Did it wear yourself out?

[REDACTED]: Yeah so, that was all new but it was really good.

Barry Wissler: So if you have to rate the, and you can be honest with it

[REDACTED]: Mm-hmm [affirmative]

Barry Wissler: Cause I want you to be honest with it. Let's see, because we're looking at how we can improve next year.

[REDACTED]: Mm-hmm [affirmative]

Barry Wissler: What we were going to do again, maybe something we need to do more. But if you had to rate, the effectiveness of this year's approach on a scale of 1 to 10. 1 being not really effective, 10 being..

[REDACTED]: Yeah.

- Barry Wissler: really effective. Where would you put in teaching the gifts of the spirit.
- ██████████: In teaching the gifts of the spirit. I think I would put an eight or a nine. Yeah, for teaching the gifts. I think there's thing we could put practical wise. Like we could work out some loose ends.
- Barry Wissler: So, what could we do better? What could we do different? What would you do more of? What would you do less of?
- ██████████: I think, I like that we tried to tie in outreach more. I don't know. It's hard. Because I wish we would have started applying outreach more towards, we only put outreach in more towards the end. Where I think like if we would have really been like maybe sprawling it out a little bit more. Spreading it out more. And pushing it..
- Barry Wissler: Started it a little bit..
- ██████████: Started a little bit sooner. I liked though, we have to start on identity. Cause, I know that I wouldn't have been able to do anything if I wouldn't have been secure with myself.
- Barry Wissler: We did that on purpose. Basically, [inaudible 00:14:19] is to how quickly.
- ██████████: We could do that.
- ██████████: I think the time we spent on identity was perfect. Except, I know we did talk about how we wish we would have had a download time before we like immediately transitioned. So, I mean I think what we did was pretty good actually.
- Barry Wissler: The download time before you transitioned [crosstalk 00:14:41]
- ██████████: Because we were like, so much of this change in us. And so much, and like I didn't have any time to figure out what happened.
- ██████████: Yeah, to process and be like, how are you doing. And that kind of thing. I think maybe being more intentional of like not even just, I think what we need to do is be more intentional of applying outreach to your everyday life. Because I think I got in the mindset where I need to get in my mind that today is Outreach day. And I didn't like apply to my everyday life. But make it challenge you to everyday to find one person to pray for and talk about it. You know?

██████████: Make it a lifestyle instead of like a day to go out and do outreach today. That kind of thing.

██████████: That would probably help?

Barry Wissler: Very helpful. Anything you want to add. About the topic or the school or methods, learning you know?

██████████: I loved it. Yeah, It was like when I look back now and I saw all the you know I dropped out of college, came here. I was like, so worth it. Absolutely worth it, so good. So, because it like opened all the doors to my heart's true desires of what I want to really do with worship and it meant like, it's lead me down the path of Lord's "I have so much better for you." And so, it like has given me so many opportunities of stuff to do.

██████████

Barry Wissler: Okay, again. This is Barry Wissler, May 15, interviewing ██████████ one of the students, here. Thanks for doing this.

██████████: Yeah. No problem.

Barry Wissler: Different set of questions for the personal areas. So, now that you're graduating, can you tell me just some of the top things that changed your life or, you know, transforming to you in the HSSM?

██████████: I think ... One of the ... Like, it's like the environment that was set up. Like, the intentional, like, cultivation of the environment by, like, the staff.

██████████: And then just ... 'Cause, like, the staff ... They were really intentional with, like, the activations. With, like ... With the students. Each other, even. Just to set an example. And also, like, just how, like, we as students, we just all, like, kind of automatically were like, "All right. We're gonna do this." And everyone just kind of jumped in and were like, "We're all in." And, like, that all-in mentality of, like, "We're going to do push through the obstacles and the things that are there, we're gonna, like, sort through them." And just kind of, like, not let things just, like, slide by, so to speak.

So ... I mean, it was, like, the atmosphere that was created, like, the culture that the staff created. And how, like, the students kind of ... We as students agreed with it and really, like, worked with it. Yeah.

Just, like, the reality ... The vulnerability and honesty and, like, the different ... Like how people are with, like, the different, like, gifts and, like, the different skills that people have. Like, how people were like, "Oh. You can do this." And, like, people were finding ... Kind of like encouraging each other to, like, slide into different areas. So, like, everyone had a purpose and a point for the school. So ...

Barry Wissler: Yeah. Very good. So, tell me a little bit about specifically on your learning to use the gifts of spirit. How did that go for you, during the year? What things were helpful, if any, in using the nine gifts of the spirit.

[REDACTED] : Prophecy is probably the easiest one for me. God really ... Like, before the school, I had, like, a level of, like, prophetic that was already there, but the school really helped me like, kind of, like work it and get more detail and, like, refine it. And, like, eventually God started to give me very, very specific words that were like extremely, like, intentional.

[REDACTED] : And stuff. So, like, I can see, like, it has grown. The other gifts are like ... It fluctuates a little bit. I mean, 'cause I think it's harder, sometimes, to maybe exhibit. I'm actually drawing a blank on what the other ones are.

Barry Wissler: That's funny because the others mentioned that, too. Some of the other students would say they grew more in the prophetic and they didn't use or didn't have to use the others, as much.

[REDACTED] : Yeah.

Barry Wissler: What about the school in the way it was run was helpful to you, in learning, in growing in prophetic, or any of the gifts? Anything in particular? Any aspect, practice, part of the program you thought was effective? Any that wasn't effective?

[REDACTED] : Just, like, the activations. And, like, how they were, like, "You know, like, do it. It's okay if you're wrong. Like, if anyone ... It's, like, everyone's gonna be wrong. Like, don't judge yourself by that. Just keep going. Like ..." I think the one thing that kind of ... I ... Like when we had Theresa Deadman come with the creative arts. The one thing that I noted that frustrated me was, like, the staff kind of, in that moment, didn't look ... I didn't see them look at the students as much as they looked at the Bethel team.

- ██████████ : And because of that the ... I noticed the students didn't know how to respond to it. And they were like, "Oh. I don't like this. This doesn't make me feel comfortable." And it's like, "But this is good."
- ██████████ : And, just kind of like seeing the reality of like the staff, if they were to, kind of, like become more intentional and even grow themselves in those gifts, they could almost, like ... Like, kind of walk in example. 'Cause like a lot of them already operate very well in the prophetic and just like stepping out and stuff like that. So, just, kind of, taking that into all the other gifts and just, kind of, breaking everyone else in. Even if, like, you fail all the time. Like, at least, like, stepping out and stuff because then ... Because a lot of the students would take it and be like, "Oh, I don't like it." Or, "I ..." Like, it was a lot of, like, internal, like ... Like, not really taking ... Not really taking what they can learn from it. But, just almost like ... They were like resisting it a lot.
- Barry Wissler: This was specifically the week on the arts.
- ██████████ : Like the creativity and stuff like that. Yeah.
- ██████████ : But I noticed that a lot. People were like, "Yeah. Let's do this." And then, like, it ... Like, it was a resistance just because, like, I don't think people saw it as much. Or like it wasn't ... I don't know, maybe it wasn't highlighted as much?
- ██████████ : I don't know. Like, the prophetic really just ... Like, for me and like myself, it's hard for me to say, because I really, like ... I'm the prophetic guy. I love the prophetic. So, like, for me to, like, really go into all that is a little hard because I mostly focused on prophetics. So ...
- Barry Wissler: Sure. And I know you enjoyed the arts thing.
- ██████████ : Oh, I loved that.
- Barry Wissler: More than anybody or others did. What is about activations that they did that you found helpful?
- ██████████ : Just the safe space that it was. Like, if you got it wrong, like, no one could make fun of you. Like, it was more of ... It wasn't, like, a very, like, really serious matter. It was just light ... It was more light hearted. More, like, goofy. I mean, there was seriousness to it, but it wasn't, like, "You have to be dead serious. You have to have, like, a poker face when you do it." It was like ... Just like the first

word that comes to mind. Or, like, you know, "What does God ..." Like, you know, like, "What's God saying right now?" And your eyes are closed. Or like different things like that. Just, like, throwing ... Just like trusting God, blindly in a moment. And just ... Yeah.

Barry Wissler: So, based on your own growth in the gifts, from beginning to end of the school, how effective would you say the school was in helping you earn the gifts? Like, let's say on the scale from one to ten. One to ten. The way it was done, how effective was that, to you?

[REDACTED] : I'd say it ... Roughly, like, a six to a eight.

[REDACTED] : It was ... It would grow. Like, it stretched us. Sometimes ... I feel like one thing that probably would've helped grow it to like a eight to a nine, like, definitely, would've been like, kind of teaching on responsibility of the gifts. And, like it's not just like a ... Like you know, tossing flowers, everywhere. But, more, like, a very, like ... It can be fun, but it's also very ... It's a responsibility.

[REDACTED] : And also, like, encouraging it to be not just inside activations. But also, like, taking beyond the activations. 'Cause a lot of times, I would note that, like, people would be so into it, like, when we'd do activations, but outside of it, it was like, "Ehhh." There was like this, "We're not gonna really focus on that, unless God really like puts something there."

Barry Wissler: So, you're saying, like, when you went out to outreach or outside of the activation time, when you're out in, sort of, the real world.

[REDACTED] : People were ... I noticed people turned a little more, like, internal than, like, so much listening to what God was saying. And, like, usually even within the confounds of the school. Like, outreach was a little different because people were like, "We're gonna go minister to people." But, just like in their own time, like, when they're at worship. When they were in, like, different settings with, like, just the set group of students, there was a lot more internal focus as much as, like, external focus. So ...

Barry Wissler: And how about the outreaches, themselves? Was that a real time of using the gifts? Growing and using the gifts? Was it helpful? What about it was helpful, if so?

[REDACTED] : I would say it was helpful. It really, kind of ... It forced us to step out and, like, actually do it. Like, it's one thing to be like, "Oh.

We're gonna prophesize for a random person. Or pray for healing." Or, like all this stuff. It's like ... It's nothing to be like, "Oh. Let's actually go pray for that person." And, so it really helped, like, kind of cultivate the mindset. Even just having the courage to walk up the person.

██████████ : It was a big deal, I think, for a lot people. I know for myself. 'Cause I'm not a big evangelist. Going to people and stuff like that.

██████████ : But yeah. I really ... It was really good. Like, I definitely, like, saw it and how it, like, grew us in confidence and just being more comfortable and doing that. And, like a lot of other people really found life in it and just understood it and like, how, like, where they fell on the scale of, like, really loving it versus, like, "I just can't wait for it to be over."

Barry Wissler: Was there a moment of time where a certain aspect of the school brought you a breakthrough in using the gifts? Or was it more just a gradual building of confidence and ...

██████████ : I would say it was both. There was a gradual, like, construction of, like, just ... Of like the activations, it introduced certain things I wasn't used to. Like, when I first started to, like, operate in a prophetic, and stuff like that. It was God just kind of like go up and say ... It was like, "Go up and just tell them this." Or, like, what you're seeing, here. It was ... It was a little different and then as, like, it grew, it was like, "Okay. Now you're going to get really particular. Like, really specific, but your eyes are gonna be closed." So, like, it's okay to, like, say something really weird. Like ... And slowly, it built. There was a few moment where God, like ... There was some few moments of breakthrough where I was like, "God. I really want to hear what you have to say about people, like, heart to heart." And just, kind of, pushing through there and the response ... I got some ... I got words at points ... Some words that I got, actually, would ... When I got them, I literally sat away from everyone for a little bit, because I wasn't sure how to even present it to the person. 'Cause it was like, "Oh. That's not a ..." You know, like that's not an easy thing to just present.

██████████ : But it was good because once ... After I took that step, it was like, "Oh my gosh." Like, this was like release of, like, just greater understanding and like, just being able to, like, even articulate that in a way that was life bringing to the person. And like encouraging and whatnot. So ...

Barry Wissler: Very good. Okay, anything else you want to add about the using the gifts of the spirit in your learning? Or ... That's really what we're trying to assess. You've been very helpful.

██████████ : Yeah. I would say there's a lot of life coming out of it.

██████████ : I think one of the biggest issues is that people ... They don't see the life in it. They don't see, like, the life that can come out of it. Because, like, people often times, they look at it from an external perspective and it looks weird, or funny, or just, like, not normal. But even just, like, realizing that, like, God ... It's from the Holy Spirit and therefore it's ... There's life that's in it and it's just operating what God has. So, it's ... It's really just saying, like, "Look. If you look weird, like, everyone's gonna look weird in your life." The questions is, "Are you gonna look weird because you were actually ... Or did something really, really ridiculous. Or are you going to look weird just because you're trying to obey God?" Like ...

Barry Wissler: And you're bringing life through the gifts of the Holy Spirit. Is there life in it for you, also? Or is mostly just for the other person?

██████████ : Yeah. Just like, as you, like ... When I would speak prophetically. I would feel I would feel God's heart for the person and I would begin to understand, like, what it means to actually love another person. Or, like, you know, like almost, like, even, like, rebuke a person in love. Or, like, just, like, build them up. Or, like, give them a word of warning. You know, like, just ... So, they don't like go off to far, or something. Just to, like, understand, like, God's perspective and, like, let that change you. So ...

██████████

Barry Wissler: This is Barry Wissler here it's May 15th and I'm talking to ██████████, who is one of the school's supernatural ministry students. Just talk to me a little bit, ██████████ about your general experience. How did HSSM impact your life? Any changes that the school in general made for you?

██████████ : Yeah. Definitely at the end of the year looking back, change happened slowly, but if you're able to stop and reflect and you see it, so I just feel like, for me with where I was at with my relationship with the Lord, even my thought processes and just walking in peace and walking in the [inaudible 00:00:52] I feel like

there's been so much in my mind and in my heart that has changed over time.

Barry Wissler: That's good. Any particular aspect of the school that impacted you than other parts? What did you enjoy the most? What changed you the most?

[REDACTED]: For me, I think just being a part of a community and a body of believers that create a safe space to be vulnerable with each other and to be supportive, and just speaking life and encouragement. Definitely community, and then God's presence, whether that's just worship and going after it and like running together with people that are running after the Lord. And just allowing God's presence, whether through worship and the word, and experiencing Him changed my heart.

Barry Wissler: Yeah. Super. So now one of the goals of the schools was to teach you how to use the gifts of the spirit. Were we successful in that? Can you talk to me a little bit about how that part of it was for you? How successful was it impacting you, all the gifts of the spirit.

[REDACTED]: Definitely. I think I was pretty new to the gifts of the spirit I had never learned it before starting school, so I was starting to hear from God before school, and I was just like opening up, so I've definitely grown a lot in just hearing from God and getting accurate words and just being able to discern in the spiritual realm. And words of knowledge. So I definitely have a good theology now, and I feel like I have an ability to go after them now. I feel like there's certain things, specifically words of knowledge or going deeper. There's areas that I still want to grow in or that I may be just starting to walk in normally, but I feel like I have the tools and the understanding to go deeper now with those things.

Barry Wissler: So were there particular parts of the school that were more effective in helping you learn those. In other words, what was the most beneficial, encouraging? What did you learn? How did you learn the best to use the gifts of the spirit?

[REDACTED]: I think activation is probably one of the biggest things, just getting forced or pushed a little bit to use them in practice. And then specifically outreach and ministry time. I think impartation is huge and being prayed for, there's times where I was prayed for and then I see fruits, I'm like "Ah!" Like impartation, that wasn't really me.

Barry Wissler: So were you prayed for often, like regularly?

- ██████████: I think sporadic, but I would say sporadically often if that makes sense?
- ██████████: I think some speakers coming in had more of a heart for that than others, so maybe it was ever couple weeks or so.
- Barry Wissler: So, activation, impartation, and then I think you mentioned outreach. Was that the third one?
- ██████████: Yeah.
- Barry Wissler: Those were the things that impacted you. Anything else that stands out for using the gifts?
- ██████████: I also think that being around leaders that use them well and learning how they hear from God and then give it, or maybe how they're sensing things, so just hearing other people and hearing stories and testimonies have been just learning by example.
- Barry Wissler: That's good. Any particular challenges that you've had or things you've had to overcome? Or what do you think are the most common things that people need to overcome in learning to use the gifts of the spirit?
- ██████████: I think fear of man, for me personally. That was the biggest thing. Just to not have that fear of stepping out or what people are going to think or say. So that's probably one of my biggest ones. And I think just doing it for the right reasons, like really getting the compassion and a heart for people, and knowing they're all just for encouragement and to be a minister of God's love and not having the pressure in performance to step out. Or because I'm in ministry school and I'm learning all these things now, I should really be going and doing it. I should know how to do this, but not getting into that mentality or performance where I need to come up with this, but just staying humble and hungry after God's heart and compassion for people. I really want to love people well, so I want to operate in the gifts of the spirit so I know how to minister better to people.
- Barry Wissler: Were there particular moments where you felt like you had a breakthrough in a particular gift or in overcoming fear that you can remember? Any particular breakthroughs?
- ██████████: Not that I can think of, specifically.

Barry Wissler: Just curious. Do you feel like the school, the way we did it ... And I'm asking this to really learn because of course we want to try to improve it for next year. Did the way we approach and teach the gifts of the Holy Spirit, was it helpful? How effective was it? If you had to put it on a scale of one to ten, with one being not real effective and ten being very effective, how successful were we teaching the gifts of the spirit?

██████████: I would say eight. Seven-and-a-half, eight.

Barry Wissler: Anything you'd do differently? If you were designing a school, what would you think we should do more of or less of in terms of teaching the gifts?

██████████: More activation.

██████████: And chances to activate outside of class.

██████████: Because early on, you're getting comfortable with class and then how to take that from class to the outside world.

Barry Wissler: Yeah, it's a little different deal out there. So now that you raised that, did the outreaches play a good role and was encouraging to you? I mean it's obviously more stretching and frightening, but it was also helpful?

██████████: Definitely. I feel like I always learned or took away something from them and we didn't really start outreach until the later half, but I know already in the future they're thinking of starting it earlier, which I think is helpful. And just being with other people, other students, going out and learning from them because at the end of the day, you want to outreach to people that are not in the church most often. Definitely preaching that gap.

Barry Wissler: Yeah, so you'd maybe start it earlier?

██████████: Mm-hmm (affirmative)

Barry Wissler: I know we talked about that, how much time we give people to get comfortable because the activation gives you the opportunity to use the gifts internally, but obviously the real test is when you go out. So you'd maybe start them earlier, and the long three-week outreach at the end was a good experience? You went to Harrisburg?

- ██████████: I did. And for me, actually Harrisburg was one of the biggest times I had for growth in the gifts of the spirit.
- Barry Wissler: Yeah. Very good.
- ██████████: So that was cool.
- Barry Wissler: So the outreach for you was a big plus?
- ██████████: Yeah, definitely a big plus.
- Barry Wissler: You had some breakthroughs in praying for people? Yeah?
- ██████████: I did. Just new things I hadn't experience as well. I was talking about impartation before, but at church before and while on outreach I had a couple people lay hands on me for new gifts, and I wondered if that had a part into it.
- Barry Wissler: So what did you do in outreach? What kinds of things?
- ██████████: We did a lot of prayer ministry. I was with Mark and his team, so he ran a lot of kingdom school one day Saturday schools.
- Barry Wissler: So it wasn't all in the streets? You went to a place for school and you ministered there?
- ██████████: Yes. Most of the time it was like that, or house churches.
- Barry Wissler: Yeah. Okay. That's good feedback. It's good for us to know what you really found helpful because we want to do more of that in the future.
- ██████████: Mm-hmm (affirmative). Yeah. I know when talking about trying to start outreach early on, it's kind of hard to say as well because for me, I felt like the Lord really needed to grow identity in me, and I had a lot of internal things so I could be healthy and then use the gifts in a healthy manner, so my fear looking back is that maybe if I started too soon I think I would've had too much of a focus on the gifts and not let the Lord work in my heart. I don't know, it's hard to say.
- Barry Wissler: It's hard, I mean we actually wrestled with that a little bit because we do want give students time in the beginning just to encounter God internally, so that is a little of what we'd like to talk about next year if we change it a little bit. But obviously year two, we'll have

more opportunities like what you did with the outreach and going into churches.

██████████: Yeah.

Barry Wissler: Yeah, well anything else you want to say about your experience at HSSM, or learning the gifts of the spirit that you might want to tell us?

██████████: I don't think so.

██████████: I guess one ... I don't know if this is helpful at all or, it's more of my personal journey, but speakers coming in, we had a lot on deliverance and then on words of knowledge in the prophetic, which was good, I needed foundations on both of them. But then when I felt like the Lord was taking me on a journey the last couple of months, it's more like discerning atmospheres and spirits, but I feel like I didn't have a good theology or understanding on that specific gift because we didn't really ever talk about it.

██████████: And I'm still learning what I'm sensing and how to give it, like what to do with it. But I feel like we've never really had speakers come in and speak about it. It was always on deliverance or prophecy, which is great. But then discernment, I just didn't have a huge foundation on that.

Barry Wissler: Yeah a couple of the others mentioned similar things where some of the gifts they felt more confident in, they got more teaching on, or maybe they got teaching on all of it but they didn't have as much opportunity to pray for deliverance or other things.

So which gifts did you end up using the most when you were out in the outreach?

██████████: Prophecy.

Barry Wissler: Yeah, that's what most people said. And which ones did you feel you would've liked more opportunity or experience with?

██████████: Deliverance. I feel like it's there, but it's harder to bring up and actually get experience.

██████████: And then also sometimes I feel like there's a spirit of confusion or anxiety, so knowing how to like, okay I'm feeling then, but is there an open door to go into that or speak peace into it.

Barry Wissler: Actually, that's a good point, [REDACTED] because some dialogue about what everyone else sensed might confirm what you sensed. Just hearing other people describe that. Which could be easy to do because you could just go in a place anywhere or talk to a person and then afterwards you brief a little bit about what you discerned there.

[REDACTED]: Yeah. That's cool. And Mark did that well in Harrisburg. A little bit different, but before we would start to go into an event we would take time to like, okay what does God want to do here, let's discern what's going on here, what does God want to minister. So I thought that was really good practice.

Barry Wissler: So you listened before you went rather than just on the spot?

[REDACTED]: Yeah. Which was helpful to start to train my mind to do that.

Barry Wissler: Did you do any treasure hunting or did they use that book or that practice where you listen ahead of time and then go try to find it?

[REDACTED]: We did. We read the book, so a couple of our day outreaches in Lancaster we tried it and experimented.

Barry Wissler: Yeah. Was that helpful, was it good?
[REDACTED]: It was. I felt like it gave me more confidence, specifically early on for outreach. I felt that treasure hunt was a good activation for me because then if I had words, I was so eager to go tell a person like, "No, God really wants to speak to you!"

[REDACTED]

Barry Wissler: All right so again this is Barry Wissler, May 15th, 2017 and I'm here with [REDACTED] One of the students from HSSM. So just talk to me [REDACTED] about generally your experience at HSSM, how it impacted you and maybe, I don't know, if there were certain areas of your life that were changed or you grew into. So just tell me a little about your experience overall about the school.

[REDACTED]: So like the first part dealt with a lot the inner healing type stuff and looking inward more. Which I had done some of that stuff before ... I had actually heard some of the speakers before and so it wasn't new to me, but I also felt like God definitely worked in me as well during this time, so it was really good. That was a good time.

I struggled a little bit with the shift of coming in and doing that first. Then with the shift now it's outreach.

██████████ : And sort of like now we're going to evangelize and now we're going to do this, and I almost had to change first and then to do it. So I think my background started sort of messing with me a little bit.

██████████ : So I had to deal with some ... after the new year ... deal with some letting down, striving and working to know that I'm not going back to this ...

Barry Wissler: So you wanted to experience that then after the holidays ended in January.

██████████ : Right, right.

Barry Wissler: Yes OK, just curious. That's good to know because we're trying to learn from this year, I mean you were a first year student so you were the guinea pigs in trying to assess how effective we were and we'll probably tweak next year's program ... so that's good.

Any parts of the school that impacted you the most? That you felt were more powerful in terms of changing, transforming you or helping you?

██████████ : Yes, definitely activations and the culture. Setting a supernatural culture and that overall ... I would have to say time and time again that highly impacted me. Being able to practice on each other before we have to step out ... like you know let's practice ... this is activation. And then also you as well as the staff and all the teachers that came in. The impartation of the testimonies and the stories and then the impartation, I think are just huge.

Barry Wissler: What was it about the culture that impacted you? Could you describe what you mean by that?

██████████ : Right I think for me it means there's a group of people who're saying we're pressing in for more. We're going to learn to, Jesus said it, we're going to do it. We're going to learn to walk in the supernatural and so it's coming as a group and it's not like you're going it alone.

██████████ : Like I can practice at church, I can practice in my home, I can practice alone, but I was getting weighed down more by it ... being alone. So that coming together as a group-

██████████ : Um-hmm. And just having a body of people say we're going to press in for the fire of God and we're going to go with Him as far as He wants to take us.

Barry Wissler: What were the pieces of the culture or how you saw the culture was shaped? Tell me your sense of that and what impacted the culture?

██████████ : I still keep hearing the testimonies of the people who have gone before.

Barry Wissler: So is it positive reinforcement, encouraging words and so forth?

██████████ : And we have seen this is out there and it's available. Like we have gone before you. Like even Ruth Ann, one of the staff, followed me ... and I've seen this before.

Barry Wissler: Sure. So what would you say are some of the most challenging things specifically about earning your gifts of the spirit now? Not gifts. What are the most common challenges that you think people have or what were maybe some challenges that you had to overcome in being able to use them?

██████████ : Definitely insecurity within myself. Like, I'm not going to hold myself back.

██████████ : Or wounds if there's not healing in myself.

Barry Wissler: Right. Any particular ways those challenges were overcome? Any particular ways there were breakthroughs ... obviously you mentioned they are healing [inaudible 00:04:49] but [inaudible 00:04:51].

██████████ : Right, but the activations ... like being in a place ... I think the activations were really key.

Barry Wissler: Why? What did the activations do for you?

██████████ : It's a safe environment in which to mess up! So we're going to practice, we'll stand in front of somebody ... Like one of the first ones was like look into their eyes for two minutes or something and prophesize.

██████████ : You know at the beginning of the year it's like this is intense, well at the end of the year you just start calling out the gold instantly because you're so saturated with the-

██████████ : Right. Words of Knowledge were hard for me on my physical body. And just in the Harrisburg Outreach is where it pretty much started for me during worship at a place of just worshipping.

Barry Wissler: At Harrisburg is definitely where you felt it ...

██████████ : Yes, like I felt Words of Knowledge on my body.

Barry Wissler: Cool! So that was the first time for it?

██████████ : Yes. So that was a breakthrough.

Barry Wissler: Yes things were good! So you had a little bit of experience with most of the Gifts of the Spirit? You mentioned prophesy and knowledge?

██████████ : I would say Deliverance, Words of Wisdom were a little more common for me before.

██████████ : Yes. So I don't look at that as a new basic Healing I haven't seen a lot of healing but I feel like it's starting to breakthrough.

██████████ : I saw a little bit at my church recently.

██████████ : I saw a little bit ... I just saw a lady after we prayed her walk out without a limp and swinging her cane and then to come back and say three days later it came back. So I'm still pressing in, like I've been pressing in for my part at least with that.

Barry Wissler: Yeah you know but sometimes that happens. People have to learn how to keep it.

██████████ : How to hold on to it.

Barry Wissler: But if you were evaluating how effective this school was in teaching Gifts of Spirit and I told you to just assign a number from one to ten, with one being not real effective and ten being very effective, how effective was it for you personally this year?

██████████ : That's hard! Because so I'm supposed to not go by what I knew before, or how do I-

Barry Wissler: Yes see because everybody understood for example how effective was it in helping you improve your use of the gifts?

██████████ : Oh definitely, yes a seven or an eight.

Barry Wissler: Really!

██████████ : Definitely because I'm in a place where I'm going to ... Even what I knew was improved, so yes definitely, definitely.

Barry Wissler: Sure. Anything about the program that you would change or encourage us to do differently next year? Like is there something that we should do more of, something less of or switch something around somehow? In other words in we talk about the Gifts of Spirit?

██████████ : For me the Allen Vincent's faith book. Shifted something!

██████████ : And I felt the anointing coming off the book. But to look at faith as a gift, I think would have impacted me at the beginning of the year that would have solidified something that I was almost striving to get more faith in the gifts.

Barry Wissler: So you read that book near the end of the year, but you think it would have helped you earlier?

██████████ : Right.

██████████ : I'm sorry, what was your question again?

Barry Wissler: Just in other words was there anything you would encourage us to change for next year? In other words, the way we approached it was to teach through the activations and try to get you to practice it fully on the street for the outreach and in the real world. Anything about all that you would change or do differently?

██████████ : And this might be just personal to my story, but I think even that bits of outreach starting the whole way through, starting at the beginning.

██████████ : Not waiting until something in me has changed and make it a gradual part ... Like if we're going to do this the whole way through, no matter where you're at, you have to have something to offer because you're with Jesus.

Barry Wissler: Some of the other students have said the same thing and also you mentioned here the abruptness of the shift from personal transformation into outreach. You would have liked to see more of the outreach all along, instead of a big change?

██████████ : Right. I think it would have been easier to digest maybe.

- Barry Wissler: Yes, I can see that. But we debated how fast to do that, so maybe we need to introduce a little bit more in the first trimester even?
- ██████████: And like I understand that each person is different too.
- Barry Wissler: There is, there are differences in how and what they've experienced they came to the school and also how they learn. How much they needed the first part on identity or not. You think you had some of that already?
- ██████████: And then the other thing was ... I don't know if this ... I have no idea of what you're planning for next year, but it was sort of timed with Gateway House of Prayer and that calling, I think personally for me, and again it might just be personal to my story, but I would love to see more focus on the presence of God.
- ██████████: Like it's in His presence, even as in just as a class.
- Barry Wissler: Class omnipresence ... Oh, I see what you're saying, I'm sorry-
- ██████████: Not linking it to Gateway even or House of Prayer or now the road to helping Gateway with this calling. I would have loved the time with the Holy Spirit ...
- ██████████: Because that's where the change and the fire comes from and that's where—
- Barry Wissler: So did you feel like you were helping Gateway with this calling or did that look a little bit more pronounced in your mind in terms of the times of worship and prayer than just the class experiencing it?
- ██████████: Right.

██████████

- Barry Wissler: Okay, this is Barry Wissler, May 15th and I'm interviewing ██████████ who's a student of HSSM. Thanks for doing this, ██████████
- Barry Wissler: Just talk to me a little bit about your experience in general of the HSSM. Were there parts of it that you felt really changed your life or impacted you the most? What would you say they were?

██████████: I would say one of the most impactful parts was the first maybe two, three months. The part that focused on identity. You know, going into schools like these, you think you have the identity thing nailed down, but, yeah, some things really got covered and dealt with, and it was done so in, like, one of the best ways possible. It was within the context of the community that really invested the staff, they were there for you to grow, and to see you through the other side.

Yeah, the first two months, especially, there was maybe two, three weeks it felt like almost every day ... coming to class felt like I was being put on a surgery table. Every day. But at the same time, [Lore 00:01:37] gave me a lot of joy and strength at out of it.

██████████: Yeah. That and then the actual application in the outreach. Like, those kind of two sides of the ... well, it's not really two sides of the coin, but two of the most impactful things.

Barry Wissler: Like the front end and the back end.

██████████: Yeah, exactly.

Barry Wissler: So, talk to me a little bit about, then ... because part of the aim of the school is to teach people to use the gifts of the [spirit 00:02:16].

██████████: Yeah.

Barry Wissler: Can you talk to me about your experience in that ... how effective the school was and if you learned any gifts of the spirit, what was helpful to you, those kinds of things?

██████████: Yeah. One of the best, I guess, gifts of the spirit that I really started using, going after, was prophecy. I've dabbled a little bit with that in the past, but I didn't really have any good underlying teaching, and I didn't really have a grid for everything. I just had random teaching here and there. I did prophecy a little bit before, but there was definitely a freedom really pursue that gift — all the gifts — but that was one that was kind of highlighted to me.

Barry Wissler: That [crosstalk 00:03:15] gift was highlighted a little bit more than the others.

██████████: A little bit more. Yeah, so just being okay with constantly giving words and not worrying about the result of it, just being okay with taking a risk. Many risks.

- Barry Wissler: What was it that helped you the most to learn to prophesize?
- [REDACTED]: The most ... honestly I think it was the culture of allowing me to take risk, the risk culture, I guess you want to call it.
- Barry Wissler: So it encouraged you just to do it more and, yeah, very good. How did that ... what established that culture, where do you think that culture came from?
- [REDACTED]: I think it was initiated by those who put the school together. They sat down and were, like, you know, in order to get to step B and C, we need to create a culture where it's okay to fall down and get a lot of words wrong.
- Barry Wissler: So, you weren't constantly told that you should just try it-
- [REDACTED]: Yeah, it's the celebrate the stepping out part. That was the most important part.
- [REDACTED]: Celebration.
- Barry Wissler: Anything else that was helpful about using the gifts of the spirit, other aspects or other moments, times where you had a breakthrough in it?
- [REDACTED]: Yeah. There was a few breakthroughs. One, it was part breakthrough in accuracy and part breakthrough in just stepping out. I was in the prayer room late at night and this guy came in and immediately, the second he stepped in the door, I knew ... I just felt pulled to him. I've never really felt that before. But, at the same time, I didn't know who he was, but I felt like he was a very important person.
- He had this, like, I don't want to call it an aura, but he had this presence like he's blazed a lot of trails before, like, he had experience and everything. So, the intimidation factor was there.
- Yeah, just after a little bit of wrestling around with that, I went over to them and introduced myself, and I feel like I have some words for you. I think I had two words. They were both, like, dead accurate.
- [REDACTED]: Yeah, I think the one was about traveling, or going to a different country. He's like, yeah, Monday I'm leaving for Germany for three months. I was like, score.

[REDACTED]: Then, we talked for maybe half an hour or so about different stuff, and stuff snowballed, and it was a good experience.

[REDACTED]: We're friends still.

Barry Wissler: Yeah, that's cool. That's very good. If you had to rate the methods that the school used to teach the gifts of the spirit on a scale of one to ten, one being not real effective, ten being very effective, did you feel that the way we did the first year was effective, and how effective would you say it would be if you had to put a number to it?

[REDACTED]: I would say an eight or a nine. Somewhere in there.

[REDACTED]: I thought it was ... the important thing was they create a culture to try everything.

Barry Wissler: Right, so that would be the top thing for you. That's good.

[REDACTED]: Yeah. And then they taught though that culture, so that was a really good tactic, or strategy. I think that's probably the best way to learn things, just create a culture and then let them go and then take that culture elsewhere.

Barry Wissler: Mm-hmm (affirmative). Yeah. Super. What challenges do you think most people have in learning to use the gifts of the spirit? What are the most common things that people have to overcome or learn?

[REDACTED]: I mean, it's different for different people, but probably top few things. Especially, for people who don't have access to a culture like this, that's a big disadvantage. They don't have people constantly cheering them on and so on and so forth. Then, let's see here. Yeah, I know, I walked through this a little bit. Just, like when it comes to word knowledge or prophecy, having this feeling like whatever I said wasn't ... like, I didn't have anything to say, or, is this really God? That constant, battle that you go through, especially in the early stages when you're trying to learn everything, trying to filter out what is God and what is just you.

Barry Wissler: So, being forced to do it regularly sort of built your confidence and tested your accuracy kind of?

[REDACTED]: Yeah, definitely.

Barry Wissler:

Okay. Barry Wissler again, with [REDACTED] one of our students at HSSM. So [REDACTED] just talk to me a little bit about your experience at the school this year. How did it impact your life? Are there parts of your life that were changed by the school? Just talk to me a little about the school in general.

[REDACTED]:

Yeah. The school was really necessary for me. I didn't realize how effective [inaudible 00:00:34], intentional structure, discipleship school, can be towards rounding me out as a disciple, 'cause we know a lot of things in theory but until it's- until there's a revelation in our hearts, like the seriousness, the implications, and also the practicalities of following Jesus. Just being completely committed to him and his mission, and being obedient to his mission, I learned a lot.

The school was very affirming. I just had ... I started with a lot of things; most people do; and the Holy Spirit was able to work through different topics. So I really appreciated how each week will have its own specific topic, and person, he was able to teach on that in depth and with experience, 'cause sometimes we put a lot of trust into our pastors who have only had so much life experience; and they know a lot of the word, but the Lord really works with people who have life experience and can testify not only to the word but also in life; how God moves and touches people; and so I experienced prophetic words much more than I ... 'Cause I had a brief window where I had experienced some prophetic words before the school.

Before that I'd never experienced it and so this year, learning to trust that God speaks through people, and being attentive, and knowing when he's speaking through people and he's not speaking through people, and what I'm going through, and how to listen to what's he- what things he's teaching me; that was something else I learned in the school. To be mindful of what he's teaching me right now, and not necessarily something like a story or a parable or whatever it might be in scripture, but something that's more an [inaudible 00:02:44] than a lot of its word.

[REDACTED]:

... And so, to have a relationship with the Lord, not just a knowledge of him.

Barry Wissler:

So in learning the gifts of the spirit, obviously you learned about the gifts, do you feel like you learned actually used them? You feel

like you were ... How effective was the school in helping you to do that?

[REDACTED]: With the prophetic and ... So just in general, with all the gifts, learning that faith is something that goes hand-in-hand with all the gifts. Just step out and to put yourself in a place that God needs to show up. Learning to practice that sort of lifestyle, that sort of living, where if Jesus doesn't show up, then the situation isn't gonna change, and just as like, the spirit of the Lord was moving in there, but until Lord gave a word to go and have it happen. Like when we are faithful to what he's already told us to go and do, and we go and do it, then we see that his spirit's moving with us.

[REDACTED]: And so I got to step out a few times with healing and have- receive testimony of their pain going away which was really encouraging.

I wish I would've grown more and taken more risks in the words of knowledge, 'cause words of knowledge are really precise and there's really ... It's a pinpoint accuracy where it's right or wrong, and you get immediate feedback which is a good thing, but having the faith to first ask the Lord and then to go from there and really learn how all these spirits speaking to you and what for language he's developing with you, and how he plays on words and creates a ... Yeah. Just communications to relate to other people and to meet their needs.

I think the most growth I've seen in the school with to get to the spirit, would definitely be the prophetic learning from myself how God speaks to me, what most often, or more regularly, more easily comes to me. [crosstalk 00:05:10] Recognize that.

Barry Wissler: So you had to discover that ... You're saying, or you're implying, if I'm getting this right, that you may speak to different people, a little different way, you had to sort of discover how it works for you. Is that right? So you took all that experience with the prophetic. You would've liked a little bit more maybe, with words of knowledge. What aspects of the school program were the most effective in teaching the gifts? Like of all the different things you did ... Sorry about that. I thought that was off. Obviously you have class time, you have different things you do during the week, in small groups, mentoring, how to reach, the activation stuff, all that. What's the most effective in teaching the gifts of the spirit?

[REDACTED]: The most effective for me ... I really needed my hand to be held, and walked through a whole process of understanding. Which is not the way to go about it initially. You need to go by faith

[inaudible 00:06:17] walk by sight, but by faith, and to see it in the word, to hear testimony, and then to have activation, really helped me because that process I was loosened up to then begin the flow more easily. Where some people- some people like to dive in right away, but for me, I'm more of a read the manual type- sort of person, and then put into practice what the manual says and ...

[REDACTED]: And then from there, it's just like learning a bike. Someone walks you through it, and you fail a few times, and you get the hang of it, and you get to feel a bit. Then, you can start to do it on your own, but being in the class in the safe environment with the activations, was probably the most effective way. 'Cause you can read scripture on your own, and you can hear testimony, but until you're in an environment where it's really safe and activations help to cultivate the Holy Spirit speaking to you and, learning how to listen, and ... So the activation time was probably the most beneficial because you can learn to fail before you go into the world, and try to administer to people who don't know the voice of the Lord, that don't know who the Lord, and begin to impact their lives by his leading. Yeah.

Barry Wissler: What would you say was your biggest challenges? Or even you probably see this in other people too. Challenges that have to be overcome in order to actually be comfortable using the gifts? That are common things that ... Any breakthroughs there that you need to address?

[REDACTED]: For me personally, it was learning how to do spiritual warfare effectively, because you can approach it and know that it's true and know- like have an experience with the Holy Spirit yourself, and then have her testimony and all this great working in other people's lives, but every time you're taking new ground in the spirit, there's always push back between light and dark. The enemy loves to throw on belief and just to mix you up. So learning how to do spiritual warfare sooner would've helped to grow quicker, because I would've known how to rightly use the word of God and replaced some lies that the enemy throws my way and- and then to continue going- moving from faith to faith. You can't keep going from faith to faith if you're going from doubt to doubt.

Barry Wissler: Yeah, right. So you had some teaching on spiritual warfare?

[REDACTED]: We didn't so much. We did have some teaching, but it was in the Good Fight of Faith book, which I would've recommended to have it sooner in class.

Barry Wissler: Someone else mentioned that. Alan Vincent's book.

[REDACTED]: Yes, that was a phenomenal book. I'm gonna revisit it at some point.

[REDACTED]: Learning that some- that's it's okay, that some people flow more easily, and to not compare yourself to what progress they've made with the Lord, and what for communication that they've developed with the Lord.

[REDACTED]: Because you went around differently from person to person to relate to them, and so the Lord's going to relate to you differently then he's going to other people so ...

[REDACTED]: ... They might grow quicker because they're relating a different way, and just being comfortable with your relationship with the Lord, and not putting yourself to a certain standard, but just knowing that either way, he still loves you, and he gives you opportunity to grow, and you can take that.

Were there any particular times where you had a real breakthrough with the gifts? Where you feel something was said, or you made an advance, or maybe, you used the gifts and it impacted someone else profoundly?

[REDACTED]: So, receiving mental pictures has been the most solid foundation for me to hear from the Lord, and so I've taken that and ran with it, and I've got prophetic words from people outside the school, at the workplace ...

[REDACTED]: ... Various places, and when you're really confident that the Lord is speaking to you a certain way, 'cause you have a relationship with him, and you built that communication, it makes it more natural to be supernatural.

Barry Wissler: And how about the outreaches? Anything from the little ones who started doing the shorter ones you did around here, to the long one. Did you go to [inaudible 00:12:00]?

[REDACTED]: 'Cause that ... To me, that's like the next step from being in the classroom, and then being released to an outreach on the way for it to be a normal lifestyle, where this is a regular thing, and so having examples come up beside us, like some of the circuit riders that joined us.

[REDACTED]: That, I grew so much in boldness and in sharing the gospel, articulating it, using your words to explain the gospel. I had not reached ... I just went leaps and bounds through working alongside people who were experienced, and so that makes it a lot easier. Instead of working with your peers, and growing with your peers, and sharpening one another, having people who are more mature who have had more experience, definitely challenges you, stretches you to grow, and you learn from them, and so that was very, very helpful in my growth.

So, if you were to help me evaluate the school. In other words, this is our first year, and we'll work at it, might tweak it. Hopefully get better at it next year; but how effective would you say this school was in teaching the gifts of the spirit for you personally, in terms of your improvement and your growth? Like, if you had to put a number to it from one to ten ... Did I ask you this already? Okay, 'cause I've been interviewing several people. So if one meant, this school wasn't very effective first year, 10 means it's amazingly effective, very good. Where would you put it for you personally?

[REDACTED]: I think that if you went through this school from beginning to end, you would not be lower than a five or six.

[REDACTED]: And it would depend on your willingness to participate, that would vary from seven, to nine, to ten.

[REDACTED]: I think would be a fair assessment to say that the school provides you at least a five or six baseline out of one to ten scale, and if you are willing to take risks, and just listen to what people are saying, that back side of the five upwards of ten is what's gonna show a lot more fruit. But you will definitely see some fruit through the school. Yeah. In a nine month period, that's plenty of time to grow. Yeah.

Barry Wissler: Anything about the school, you know, if you were redesigning the first year, that you would do differently? Do more of something, do less of something, add something, anything that was missing? Just sort of curious. Maybe I'm trying to analyze your experience of ... Anything that you would change?

[REDACTED]: So, with the school, we learned how to get words or administer healing for somebody, or pray and allow the Holy Spirit to have an opportunity to heal somebody. And we would go on outreaches, and the outreaches would either be a day thing or a week long period at a place. And sometimes we would be partnering with ministry and we wouldn't be there very long, and we wouldn't be

developing relationships. So maybe in the next year, for year one, having an option for students to partner with a youth ministry, or something where the gifts are being incorporated into our environment where there's relationships that can built more long lasting.

██████████: ... Instead of in passing. So we get to learn how to use wisdom and when we administer the gifts, how people will receive relationally being naturally supernatural, and instead of just off-the-cuff, in passing, where there's no relationship needed.

Barry Wissler: So you feel it would've been helpful to go back to some of the same places over and over, even administer to the same people, same setting anyway. Okay. That's helpful. Yeah.

And so you felt, I'm sure at times, you felt a little stretched. Did you felt like we put you in the outreach position early enough in the year? Or you began to be pushed a little bit. Should we had done it earlier or did you feel like we threw you out there too fast?

██████████: I thought that the timing of being prepped and groomed for show, so to speak, was just right.

██████████: The first trimester of getting poured into, and growing an identity; and then using that second trimester as more the launching pad; then the third one, we're stepping more so into deeper ministry. I thought that that was very well constructed.

██████████: I'm really not over exaggerating. This school has definitely been instrumental and irreplaceable for my spiritual growth. The nine months here ... The things with leadership, the things with the gifts, evangelism, and just being a disciple, in general, the growth that I've had, and also the security and what Jesus has done for us, is much more than, I think, that anybody could experience just over a lifetime of going to church and being a part of, yeah, just ... This is the fast track to becoming a mature believer.

Barry Wissler: Great. I'm glad to hear that. That's great. All right, well thank you.

**TRANSCRIPT OF FOCUS GROUP
ONE OF HSSM STUDENTS UPON GRADUATION**

Barry Wissler: Okay. Well, thank you all for coming. It's Barry. This service is May 15th. Interviewing [REDACTED], [REDACTED], [REDACTED], [REDACTED]. Maybe just say your first name when you answer the question. There's no right and wrong answers here, so I just need it in your own words. Did HSSM change your life? And if so, in what way? What kinds of ways did it change? You can answer in any order. Just say your name.

[REDACTED]: Okay, I'm [REDACTED]. And my short answer is yes. It changed my life, how it was. Now I can receive love and I couldn't. So that's really something that comes into my mind. I can feed myself spiritually and not just be fed, you know, by others. I can pursue the Lord with confidence and I also have tools how to do that. I go [inaudible 00:01:23]. I'm more mature. I got mature, yeah, spiritually. I grew up in a Christian family, so I knew what the Gospel was before I did HSSM. But still, I have a whole new understanding, like what it means that Christ lives within me. And it's a Christ-centered life, not a [inaudible 00:02:01]-center. So after the cross there is another life. I think I'm on this journey now, after HSSM.

[REDACTED]: Yeah, my name's [REDACTED]. And I would say definitely it did change my life. I'd say, kind of along the lines of what [REDACTED] said as far as the Gospel. I'd say I now have a fuller Gospel. And I now have a desire for seeing the Kingdom of God manifest in every sphere in the world, and actually having hope for that. Which, before I wouldn't say there was that much of a desire or hope for. As well as it just became way more practical, just ministry in the Gospel. It's not, you know, only just getting someone saved and in heaven. But it's actually that God restores us body, soul, and spirit. And I'd say it's one of the biggest things he definitely challenged me to during this time is the outreach mentality. In that we go on outreach and then we have a normal time; we go on outreach, then you have normal time.

Whereas now, it's like I look at my whole life as an outreach. Today is an outreach. This afternoon is an outreach. What can I do with that time? Instead of just planning and boxing in "outreach here," "outreach there." So I'd say it's definitely encompassed all

my life now, whereas before I'd kind of box things into little categories and sections. Yeah, it's been really good.

██████████: Yeah, my name is █████. And I would say one of the things that's really changed is I feel like a lot of the theology of what I believe has been fleshed out. And a lot of, yeah, just like so many different topics and different things were covered. It was like, "Okay, I believe this," but it was able to give me biblical reason, like why I believe this. And even some things, like changing some things. Like, "Oh, I used to have this view. And I was wrong." And so I think that was super helpful, as long with just having so many opportunities to practice and grow, using our spiritual gifts. Those were like some really life-changing things for me.

██████████: I'm █████. The two things that stand out are discipline and just being more balanced out. I think I definitely was way more on the spirit side and just learning some practical things and being forced to be in the word all the time.

██████████: Yeah.

Barry Wissler: Yeah, very good. So looking specifically at the gifts of the spirit, which is the topic of my study, were there aspects of the school that were more helpful? Or what aspects were most helpful to you in learning to use the gifts? Anything that they did that helped you the most?

██████████: █████. Activations.

██████████: Yeah, I would agree with that. Sorry, this is █████ speaking. And I would also say just being in an environment where it's very conducive and encouraged to be using your gifts, not only in activation and outreach, but also just in normal time, you know, in you regular community with each other. There were so many times I got so many different words from people just throughout the course of the normal year, not necessarily during activation but just in the normal time. It was easy to just be able to- It's just like it was encouraged and so it was easier to be able to be activated in those gifts and grow in them when it was an environment where it was encouraged and accepted. Yeah, so ...

Barry Wissler: By that, was there certain things that were encouraging to you, or just the fact that you were continually told and encouraged to go and use the gifts?

██████████: Right, yeah. So I think it was just being in an environment where the gifts were being taught, they're encouraged for us to use them, and so, you know, no one said, "Oh, you can only use them-" or "These are only for outreach," or "We're only doing this during activation." It's like, no, you know? It kind of goes back to what I was talking about as far as like the outreach mentality. It's that notion. It's like everyday life. You can use these at work, at school, wherever you are. If the Lord gives you a word for someone, just go for it.

██████████: It's ██████████ What comes into my mind is the testimonies of our teachers. So let me just start out my faith and I was like, okay, so the reason why I can hear the story? It's because God can do it with me as well. So that was one thing. And then the other, it was the whole year was like being a disciple. It was Jesus' method, I think, that, okay, "Let's do it." You have an understanding. But then we were forced to do it. And it was learning, so there was no shame. It was a safe environment. We could just try out things and I think it's part of a culture of honor that it was really like a safe environment where we could just learn. And we had to, like, try out.

Barry Wissler: So they encouraged you to try and not be afraid of the stakes.

██████████: Mm-hmm (affirmative), mm-hmm (affirmative). Yeah, right.

██████████: Yeah, ██████████. I think, for me, was along with what everyone has said, but like the outreaches that we did was probably, at least personally, stretched me the most. I feel like that's where I found the most growth was beyond the quote, unquote "safe" environment that we have here. I think it was when we had to step out in outreach.

Barry Wissler: Which outreaches in particular? Or all of them in general?

██████████: We did some street, like in Lancaster [inaudible 00:09:17], but I was thinking more of our final outreach where we got like a lot of opportunities to prophesy and use prophetic art and stuff like that.

Barry Wissler: Super. What would you say your biggest challenges were in growing and using the gifts?

██████████: It's ██████████ My biggest challenge was to keep my heart honest. Sometimes I felt that we have tools and I didn't know if I'm just using the tool or the gift of the spirit or it comes out of the overflow. So I'm like super-sensitive to keep my heart in the right

place. Sometimes I felt like the knowledge or the understanding is like more than where I'm at. Then it was a challenge. I think it's important to just [00:10:42], to move in the gifts of the spirit in the right way and an honest way. So it was a challenge, but it was important.

██████████: ██████████: I feel like the biggest challenge probably for me, personally, was doubt. Just doubting. I'm like, "Is this a word, or is it just me?" And then the next one would probably be comparison. Constantly comparing myself to how someone else gets a word, or how they do this. And checking myself, and being like, "Oh, maybe I need to change something," instead of just allowing the Lord to work through me in the way that he works through me. I'd say that those two were probably my biggest challenges.

██████████: Yeah, ██████████. I think, specifically in Guyana, just remembering that I can't do anything without the Lord. And feeling stretched beyond my limits so remembering that he's my strength when I'm weak and it's all him flowing through me. Then pressing through and receiving strength just for that time, or just for the next meeting, or whatever I needed. And positioning myself to receive and let him pull out. Maybe just knowing that the Lord always has something to say, and just being steadily available.

Barry Wissler: That's good. I agree. Okay. So was there any time you had a breakthrough? And if so, what was it that gave you the breakthrough in using one of the gifts? Or another way to put the question would be if you were designing a school to help students learn the gifts of the spirit, is there anything that you would do more of that would help them find breakthrough? Anything you wouldn't do? How would you help them overcome the kinds of fears and other things that inhibit people from using them?

██████████: Joseph. I feel like, for me, one of the most helpful things is feedback from whoever. Because every time you step out in the spiritual gifts there's always that risk. So you have to overcome that initial ... it's like every time, "I feel like I'm hearing something from the Lord ...". But I feel like for me one of the most helpful things was just feedback, regardless of positive or negative. Obviously like to build the person up, but I think that's-

██████████: Oh, feedback of what spoke to them, what didn't ...

██████████: Yeah, from the person.

- ██████████: And so like from whoever was receiving ministry or even in the activations we would have, I really appreciated the feedback because then you're like, "Oh, I'm not crazy. I'm not making this up." And it kind of like builds your faith.
- ██████████: Yeah.
- ██████████: ██████████. I would say - this is not necessarily pertaining to the gifts that we mostly were activated in - but I would say it would be really cool to have more activation, or somehow more ... I don't know how to put this. But an ability to exercise and use the other gifts. Because there was a lot of emphasis on prophetic and healing. But we didn't have as much as far as, like, discernment or interpretation of tongues. And there was some. But I would say - I don't know how you would use this - but if there was somehow a way that the other gifts were encouraged. You wouldn't have the same level, but fairly close, I think. Yeah, that would be cool. I know there were a couple of the gifts that weren't as taught on as much or even activated as much, that I was trying to grow in at the same time. It was just a little bit harder, like, okay, how do I do this, when that's what they're teaching.
- Barry Wissler: Yeah. So the activation that most of you experience is with healing and the prophetic.
- ██████████: Right.
- ██████████: Mm-hmm (affirmative). Mm-hmm (affirmative).
- Barry Wissler: And the other not so much. They were talked about, but you didn't-
- ██████████: I think they were a little bit harder to necessarily- You know, prophetic's probably the easiest one to do in-
- ██████████: Right.
- ██████████: Bring some demon-possessed people in here.
- ██████████: Yeah!
- ██████████: It's ██████████. My personal breakthrough came when I stepped back there and separating the gifts from the giver. So there it was personally. I don't know about others. But personally, for me, there was a huge, almost like temptation, just do what the teachers told me. We had amazing teachers and they could give us tools, but in terms of how to discern, how to test out demons, they carry a lot.

When it comes to doing it, it's so good that we have a personal relationship with the Lord. Everything that we do comes out of that. And then ... yeah. Yeah, when I just mention the name "Jesus" out of my relationship and not just because it's a tool, then it was a breakthrough. It's just amazing. So, yeah, the emphasis of intimacy. It's very important, even when it comes to spiritual gifts.

Barry Wissler:

Right, yeah. Of course. Super. So I know some of you have had some schools before. Maybe this for some of you was your first. But if I asked you to rate the effectiveness of the school, in teaching the gifts in particular, on a scale of one to ten, how would you rate that? For you, personally, and then you can explain because you thought maybe there should have been more of something or less of something in the program of the school. Do you feel like it was effective? Very effective? Let's say "one" is not very effective, "ten" being amazingly effective. And, you know, I want an honest answer. You won't hurt my feelings. Because what we want to do is we want to look at next year and how we can improve.

██████████:

I'll go first. ██████████. I'd probably say, like six. I think one of the things, maybe for me personally why it wasn't as effective as it could have been, like as far as way up there, is maybe just not as many opportunities where I was forced out and where I had to do the gifts ... and not like I said earlier how the safe environment was good and encouraging us to do this, but at the same time, like Jo shared about outreach, how it stretched him. That's really important. So I think if there was maybe more outreach where I really had to, like, "I need something from the Lord!" or "God had to work or else I was going to ...", I think that probably would have really helped.

Barry Wissler:

Are you saying that you feel it's helpful for you to be pushed a little bit beyond your comfort zone-

██████████:

Off the edge.

██████████:

Out of the nest.

Barry Wissler:

... We'll make sure you get that in here, too. But I think that's an important observation about learning. That's what you were saying, too, basically. Okay, doing good. Anything else? One to ten?

██████████:

My number is - it's ██████████ - it's really high, just because of my experiences. Like, what did I- How did I act before this school? And now? So it's, like, nine. Yeah. Like the one point is I have - I

don't know if it's a healthy fear - but I just want to make it sustainable. This is my only concern, that if I'm well-equipped or how can I maintain or just grow, even? What lives, it has to grow.

Barry Wissler: How about at the other end of the table?

██████████: ██████████ I think I'd say a six, also with ██████████ I think there was amazing teaching on the gifts, where they come from, what they're going to look like. But I think ██████████ was hitting on this. The teachers have their own way of doing it. I'm not sure exactly like what was ... missing ... Sometimes I feel like we had more teaching than focused on intimacy with Jesus, where like ██████████ was saying, the gifts need to flow out of intimacy with Jesus. So yeah, that's what I would ... I think more like a focus on intimacy with Jesus would allow those gifts to flow in a more personal way to you because you begin to discover Jesus speaks and makes it be this way, rather than-

Barry Wissler: It is diff-

██████████: ... one of the teachers to say-

Barry Wissler: It is difficult for each persona, a little bit, whether they see in pictures or hear in words, I mean there's all kinds of variations. So, yeah, that's good. Emphasis on discovering how God speaks and uses-

██████████: A personal flavor of the Spirit or whatever.

Barry Wissler: Yeah. Very good.

██████████: Yeah, I think that's important, too. Well, at the beginning of the year, when the gifts were being taught more, if one by one we kind of went over in person with someone, like a mentor or whoever, as far as what we've had experience in, what we flow in naturally. So we kind of know where to grow more during the year and where we just need refinement. What one's we're naturally dispositioned towards. I think we had a test, maybe, but it wasn't as person-to-person, like, "Okay, how can we model this for you." Like what tests you needed, personally, to grow in those gifts.

Barry Wissler: So did your discipler or your mentor, small group leaders, talk about the use of the gifts? Not that much, it looks like.

██████████: Not really. It's usually more like ... I mean, yeah, if it came up. Or if you wanted to talk about it.

- Barry Wissler: Right. There wasn't like a topic that they visited regularly. Yeah, okay. Go ahead, [REDACTED].
- [REDACTED]: Earlier you had to be cautious enough to create like a law, but I think, based on the Scripture, there is such a thing, that we can just mention the name of Jesus, and there's nothing behind it. I think there's a danger, that, you know, "I know Jesus," the evil spirit says. "And I know Paul. But I don't know who you are." I think there is such a thing as spiritual authority and it doesn't mean that- So we have to step out and learn how to do it, but if I would try to do the same thing, the very same thing that my, that JC is doing, or ... It's not my journey with the Lord.
- Barry Wissler: Yeah, true.
- [REDACTED]: So there is, and this is why, again, personal breakthrough is for me, when it comes out of my relationship with the Lord, that when I say "In the name of Jesus," it's going to be powerful. Because it's my spiritual authority behind it.
- Barry Wissler: Good.
- [REDACTED]: Yeah, so ...
- Barry Wissler: Somewhat what you were saying, too. Okay. Anything else?
- [REDACTED]: Yeah [REDACTED]. I think that the emphasis on intimacy would keep away the performance of the "we have to do this," which would make it more like long-lasting for us. I think I missed that time of intimacy with Jesus throughout the whole nine months. A time of intimacy where we weren't having to pray or do anything, where it was just like, we're allowed to receive from the Lord and hear what he wants. And then from that place be like, "I can't help, but I have to do this." Allowing that time to be like, "I'm in love with Jesus and motivated by love." I think that is like the most sustaining thing and helps ward off the performance or anything like that. Or like, the have-to's.
- Barry Wissler: That's good. It sort of goes back to what she was saying, too, where she was talking about her concern. [REDACTED] was saying about discontinuing, but if what you're saying is the case, it would continue easier when you don't have someone to continue it. Yeah, sorry. Go ahead.
- [REDACTED]: I think the balance of that and the being pushed is really good. Yeah, I'd say, maybe ... for the scale ... probably like six or seven?

Barry Wissler: Yeah. Okay.

██████: Yeah.

Barry Wissler: Good. Did you talk about times when it didn't work or it failed? Did you discuss that? Or how is that handled usually? In other words, if you prayed for someone that wasn't healed, or you gave a word that didn't seem to connect with the person?

██████: I think we did. What I remember is that we did, mainly, like personally, in small groups. I don't know if we kind of ... We shared like the bigger things that happened, usually, I think. I remember a couple of times. But not as much all of us together and celebrating the stepping out.

Barry Wissler: So it was done in smaller conversations but it was okay to talk about and you were able to sort of process that? Yeah. Very good. And you gave testimonies when there were break throughs and healings and things like that?

██████: Yeah.

Barry Wissler: How did that affect you?

██████: I think it was really helpful. Yeah, it was really healthy. Because you hear testimonies, and you're like, "Okay, yeah. I can do this. They did it. I know them. They're my peers. I can step out." It's not like I'm hearing a testimony on YouTube from a random stranger or I'm listening to this teacher who's 30 years older than me and has had a lot more experience walking with the Lord. It's like, no, they're in the same boat that I'm in. So it's much more encouraging hearing testimonies from your friends that stepped out and acted.

██████: It's ██████. So I think that human nature really likes, just in general, success and victory. I'm wondering- So every time we went out for an outreach, we were really excited if we could see something. Or if there was a result. I think it was hard to be like really just honest, about what happened. Yeah, I think there was a danger just to be able to stay grounded, or just, "Okay, let's see. What are the facts? What actually happened?" It doesn't mean that it wasn't a victory, because we just can't see. Even the Bible says that, like invisible stuff. They are eternal.

So I hope that as we will continue our individual lives, then we won't be scared when we will face - we will be faced - with the same things that Jesus faced. He was rejected and he, yeah. I just

want to understand what victory is when it comes to spiritual gifts. I'm not sure if I know that. So is it like the real result? Like, when I can see something? Hopefully! Like the Bible says, we can be fruitful. I just don't know. It's still, like, what matters? Result? Or just my faithful obedience? I don't know.

Barry Wissler: Probably both matter, as a guess. But that's a good thing to think about. Okay, anything else? Any of you want to add about the gifts of the Spirit and how you learned? ... It's okay. All right. I'm going to turn the recorder off, then.

TRANSCRIPT OF FOCUS GROUP TWO OF HSSM STUDENTS UPON GRADUATION

Barry Wissler: Okay. Again, this is May 15th. Barry Wissler here with five students from HSSM, and with me I have [REDACTED], [REDACTED], [REDACTED], [REDACTED], and [REDACTED] 00:00:14]. Maybe when you can talk, if you think of it, just say your first name, be that ... they may pick it up when they transcribe it.

Thanks again for doing this. Talk to me a little bit, and again, there's no right or wrong answer, so it's just your own words and honest answers ... talk to me a little bit about how HSSM changed you, if it changed you. Or what areas it changed you in, in your life. Somebody just has to be the brave first person to go first.

[REDACTED]: No, you're good. No, for me, growing up, I grew up in a very conservative church background, I didn't know anything at all about the holy spirit until about a year and a half ago. So, this really just introduced me to the holy spirit, more of the holy spirit, the work of the holy spirit, the gifts of the holy spirit ... which for like, 18 years, I didn't know about at all. So, this was super ... the school was super helpful and life changing for me in that way because the holy spirit, we need him, and for 18 or 19 years I've been living without him. So, that's one way HSSM impacted me. Just learning about the Holy Spirit. Being introduced to him, and experiencing him and seeing him work in me, through me, in other people, through other people, heal people ... yeah.

██████████: For me, ██████████, it really affirmed identity of me. I grew up in ECC and things like that. So, I knew the importance of identity, but I had never seen ... I had never understood how it was really applied/carried out, it's importance in order to hold fast and almost like ... yeah, not go one way or the other. If you have your identity then it's a solid foundation, your identity in Christ. So, that is the place from which I have to flow out of, is of my place in Christ. So, any spiritual gifts that I have or use or any ... it has to come from a place of identity first or else even ... yeah, the fruit of it in your own life isn't going to be good.

Barry Wissler: Yep. Great. The school probably impacts everybody a little differently.

██████████: Min-hmm (affirmative)

██████████: This is ██████████. For me, when I started this school I was really afraid, introvert, had a lot of anxiety, just down with a little of things. So, this year has just given me so much courage, confidence, I've really found my identity. I was afraid of God, and I came to find that he is like a loving father and cares about me, and I don't have to be good all the time, that he just loves me no matter what. I've just learned so much about spiritual gifts. I've just grown a lot over this year. It's been great.

██████████: This is ██████████, and growing up, I heard very little about the gifts of the holy spirit, if anything. Coming into the school, I didn't really know who I was in Christ, and just had a real low self-esteem, and struggled with different things, and this year just showed me that I can do averages, I can share the gospel with people, I do have a voice, which before, I didn't really think I had a voice or anything to offer. So-

Barry Wissler: That's huge.

██████████: It's just a really ... yeah, it's changed that of me.

Barry Wissler: Sure. Really good.

██████████: Yeah, this is ██████████ I think, kind of a little bit ... I guess what you guys are talking about but ... I think for me, probably some big things was really solidifying my identity in Christ, and really getting to know the father's heart a lot more, and ... I don't know, the year or so leading up to the school, I'd been learning a little bit more about that, just through some of the people I was running and stuff, but being in the school really helped solidify that a lot more,

and just having it constantly reiterated even throughout the year with the different speakers, and just even having the staff, other students, mentor, things like that, also really ...

... to speak into my life, and help remind me of the truth, and then it just also ... just learning how a lot better also just to like walk in freedom, and of just ... who I am, who I'm called to be, and just even dreams and passions and desires ... ones that I already had, maybe being able to pursue farther in the school and even discovering through the school, even discovering new things in my life that I didn't know was there before, and even just ... also I think, another thing too is just the confident, getting more confident in operating and against the holy spirit, and hearing god's voice.

Barry Wissler: [inaudible 00:06:50], pretty good. So, I know part of the school, anyway, focused on using the gifts of the spirit, understanding and learning to use them. What would you say was ... What are some of the aspects of the school that were most helpful in teaching to use the gifts?

██████████: Activations.

██████████: ... definitely were a huge thing, and having a safe totally judgment free zone, where you can step out and take a risk, and even if you fell flat on your face and was totally off or wrong or whatever, it was like you still had people where they're like "Yeah, good job, you tried." ... even if it didn't exactly turn out right per se.

██████████: Right, yeah. So, it kind of got you ... and then, of course, it was still really celebrated when you really ... as we slowly got better and more comfortable with it, and then from that place, it helped you to be more confident when you went out, versus if you would've had to just start practicing just out on the street with a stranger. You know you always had practice ... it's not like it wasn't real in prac- ... like, in the activations, but definitely helped give more confidence, and even just helping being in a place ... to help you ... without the pressure or as much fear of it being a stranger helping you process to even how you hear god and things, without having to be out trying to do that also, you know what I mean? So, yeah. That was definitely a really helpful thing.

Barry Wissler: Yeah, when you mentioned activation, everybody else's heads nodded. So, what ... and you talked about this a little bit, what exactly is it about the activations that were helpful?

[REDACTED]: I mean, some activations weren't entirely [crosstalk 00:09:03]. There were some that I liked better than others, but [crosstalk 00:09:06]-

[REDACTED]: I felt like it was ... I don't know, for me, definitely when I'm under pressure, if it's a good kind of pressure, and I'm in an environment where it's okay to fail because no-one's going to judge you for it, that pressure's okay, and you're going to be encouraged and cheered on for that. So-

Barry Wissler: So, the pressure helped, but having the pressure, at least initially and with the rest of your students ... where you could laugh about it if it didn't go well, that was-

[REDACTED]: Yeah. It was definitely being in safe environment. Yeah.

[REDACTED]: I think the hardest was when you had to only ... if you only had 20 seconds or 30 seconds to be able to like, get a word in prophecy or something. Then, pressure was on a little bit more but-

[REDACTED]: Personally, I found it was less about the activations, and more about the opportunity that they were creating.

[REDACTED]: That it was ... so, we created this safe environment, which I thought it was the safe environment ... I even found found, for myself personally, I didn't do well with the pressure of activation. So, I actually would end up digging my heels in a lot of the time, but ... and that I would have to pray that it was more "Okay, Lord, I'm at least going to be respectful of the exercise that's happening, and the opportunity that this is."

... but yeah, I didn't like it, but I found that because we were in this safe environment, that there were tons of ... I would find that I would get a prophetic word from one of my fellow students, and it wasn't during an activation or anything, and I would be like "Okay, I need to be obedient to this to go and give it to them, and then get feedback from them."

... and it wasn't even during an activation time, but because I was in this safe place, it started to just kind of flow out of us, and then as we continued and progressed throughout the year, the opportunities were then outside of the classroom and with other people. So, it was really intentional about being obedient to the voice of God, that you are learning to hear, and carrying it from a safe to place to every place.

[REDACTED]: Yeah, I feel like the whole culture of HSSM is kind of like a big activation. We would have activations, specific prophetic activations, which that taught me what prophecy is at least, but we had ... I think the first day of class, one of the students had heart problems, and she was going to the doctor and stuff. We prayed for that and she was healed. So, even outside of class times, outside of activation times, if one of us ... if a student was sick or injured or whatever, we would pray, and whether we'd see healing or not, we were just present. So, we were constantly just like, trying to honor each other in that way, obey the voice of the lord, and we would ... So, yeah. The whole culture was, for me anyway, helped me, or taught me how to honor and encourage people that I'm doing life with. For me, the whole culture was a big activation. [crosstalk 00:12:25] whatever life, basically, yeah.

Barry Wissler: That's cool. That's very good. Any other aspects of the school that helped you learn the gifts of the spirit?

[REDACTED]: I think just constant testimonies just from students, from teachers, from guest speakers coming in, because they even talked about their feelings, but then also their victories. So, that ... and just their life story was just "Whoa, this is attainable, this is possible" ... and there really is out of every day. So, it's just super encouraging.

Barry Wissler: So, even hearing their failures is encouraging.

[REDACTED]: Yeah, really, yeah.

[REDACTED]: Yeah, it was really great. The speakers would be even real with us. When the bar is there set, our leaders are being real with us. There's this culture of vulnerability that develops, that "Okay, this is a real place, and we have to be real here."

Barry Wissler: What do you think created that culture?

[REDACTED]: The staff are really intentional about it.

Barry Wissler: The staff are intentional.

[REDACTED]: Really just from day one, they laid it on thick with us. They were just like ... when they would talk to us, and even just share with us, or when they would approach is one on one, and pray for us, and [prophesier 00:13:56] over us. One time, [Murleegram 00:13:59], he was like "Okay, staff, you have 30 seconds to prophesier all over all of the students." They even had to-

- ██████████: ... they got pushed too, and yeah.
- Barry Wissler: So, what did they lay ... you say they laid it on thick. What did they lay on?
- ██████████: Just seeing the best in us, even when we hadn't even got through our freedom week or whatever. Even though we hadn't really gone ... it was just, from the first week when we were all coming in and not sure what this was going to be like, not sure what the culture is going to be like, not sure how the students are going to be, they were like, "We're going to build something here, and we're going to bring out the best in you with that." So, yeah, they were just calling out to use the term calling out ... the gold in us.
- Barry Wissler: Great. That's good.
- ██████████: Yeah, I think I remember the first day, one of the ... during the first week, we had to go to each other and call out the gold in people, and for me, that was super ... took me way out of my comfort zone. I didn't even know the people I was talking to, and-
- Barry Wissler: It's hard isn't it?
- ██████████: Yeah, and I agree with ██████████ because the staff represented a culture of honor and love, and obedience and love to the lord. So, we had a week or a couple of sessions about the culture of honor ... I don't know, it was like, half way through the year maybe, I don't even know when it was ... but the staff represented that from the start.
- ██████████: They modeled it so that when we got the teachings on it, we were like "Oh, so, that's what you guys were doing."
- ██████████: Small groups were really good for me, just to have that constant ... be with group or a mentor or another guide for ... or every week, and just sharing my heart, share struggles, share victories, just hanging out with each other. That was really helpful for me, to have a mentor throughout the year.
- ██████████: I would definitely second the mentor thing too, yeah ... and the small groups too, but the mentor. That was really valuable.
- Barry Wissler: Good, and you had the same mentor and the same small group for the whole year?
- ██████████: Not the bigger small group, but the mentor small group.

- ██████████: It was the same, but yeah.
- Barry Wissler: There were like two or three, yeah.
- ██████████: We had two different types. We would have our small, small group, and then we would have ... on another day, we would have a group of four, and then two staff leaders for that, for a larger small group.
- ██████████: That was more discussion type of bigger small group, but yeah.
- Barry Wissler: ... and I'm curious, how did outreach affect your learning of the gifts?
- ██████████: The guy in outreach, or just different outreaches throughout the year?
- Barry Wissler: Any of them. I mean, was it encouraging? Discouraging? Did that help you learn more?
- ██████████: It kind of pushed you to have to kind of ... I mean, it wasn't always easy, but it was good because it kind of pushed you, and you had to talk to people even though you didn't really know what to say or prophesier with them, or-
- ██████████: ... but it was good. I mean, for me, it really stretched me to go up and ... you notice things about people, and you just try to ... even if all you can do is just pray for them, you see something, maybe they're having trouble walking, or they have a look in their face that they might be down and out, and have an opportunity just to speak blessing over them, and give them something that simple.
- Barry Wissler: That's good. I'm asking you the question because one of the things I wanted is how effective the outreaches were in reinforcing what you learned and giving you opportunities. We've talked about how long the outreach should be, because I know some of you were in [Gianna 00:18:09], some were in [Hersberg 00:18:10].
- ██████████: I found the outreach was probably the more effective one. Just, for me personally, it was because ... I don't know, on the other ones when we were doing it, maybe they helped because I didn't feel ready to be out there a lot of the time, and I felt like was almost being pushed before I was ready ... but then by the time we got to the Gianna outreach, it's like "Okay" ... I knew that I was ready for it then ... and even I had been in Hersberg, I feel like I would've been like "Okay, I know I'm ready for this." ... just because of how you were being poured into all year.

So, being poured into that much, you get to a point where you're like "Okay, I need to step out or else I'm just going to leak out and it won't be effective in any way." So, that was really good for me with the outreach. Just, and then because there is lots of opportunity for ministry ... and you got to ... [Muro 00:19:24] was really great with making sure that we had opport- ... people that wanted to speak or didn't want to speak, had opportunities to speak.

We were out on the street evangelizing, we were on ministry teams praying for people. There's multiple opportunities in multiple facets to step out into, and opportunities that were created to kind of discover things about yourself that you may not have known. Discovering that "Oh, I can ... the lord's with me when I preach." ... or "Oh, I see the power of the gospel here."

Just like simple things ... just what pouring out looks like coming from a place of the holy spirit. Even just, I found that was more effective for me, and the Gianna one, and just loving that person in front of you more so than any of the other outreaches, even though we were out and about.

Barry Wissler: So, the extended time with outreach at the end was helpful?

[REDACTED]: That is what is ... it was more structured even. Even though it was like ... even there was times where we had to be flexible, because it was ... they were just like "All right, we're having a meeting, we're in charge of this meeting, and then where's ministry time with this." We're like "Okay, we're going to go out into the community, and we're going to invite them to this meeting, we're going to minister over them then." So, it was this community gathering in which we were then pouring into, pouring out on. Whereas when we could go into Lancaster, we would just be going and kind of wandering. There was no real focus to it.

[REDACTED]: It was "Okay, we're going to find someone and we're going to pray over them" ... or like-

Barry Wissler: So, was it more helpful to you when you were sent and it was assigned, and it was clear what you needed to do?

[REDACTED]: Yeah.

Barry Wissler: What would you say your biggest challenges are, or were in learning the gifts of the spirit? Anything you need to overcome ... either in your thinking or your own person?

[REDACTED]: Overcoming fear, and stepping out, and actually ... even if maybe you knew that ... or if I knew I felt like god had given me a ward or something ... especially if it was on outreach or something, or in a non-school setting. Just yeah, fear of- just-

Barry Wissler: What was most helpful? What was the most helpful in overcoming that? Or at a certain point where there was a breakthrough of fear?

[REDACTED]: I don't know. I often still, there's usually always still at least some level of fear that I just have to be "Nope, I'm going to push through this, I'm not going to let it hold me back." ... and I still don't always ... I'm totally always 100% push through it, but I don't know if I could say there was necessarily any breakthrough moment, but maybe, slowly doing it over and over again ... and usually, the more I do step out and push through the fear, then it gets ... I guess in some form or another, it sort of, I don't know, gets easier maybe, or maybe just get more confident-

[REDACTED]: ... in myself or what I have to say, or just what God can do also. Like if I've stepped out and prayed for someone for healing, and they got healed it's like "Wow", it makes you more confident to step out and do it again.

[REDACTED]: For me, personally, it was prophetic because in my ... I had a hard time with prophecy and the prophetic, because I had seen it in my younger childhood years, used to manipulate people, and also the movement my, our church would come out was the one where late 1980s where the prophet was the exception to ... and they tend to [doss 00:24:30] would be doom and gloom, and "Heaven is nigh" ... and this whole other ... and then also, just weird. The prophets were weird, and just, they were just out there and you're just like "They're our prophets, so it's okay-"

[REDACTED]: Yeah, yeah. Right. Just like, weird. So, for me, I always kind of knew that I had a lot of prophetic gifts given to me, but I just never wanted to use them because I was just like "I don't want to prophesier something over someone that's coming out of me and not coming from the lord. I don't want to manipulate someone. I don't want to be that weirdo." So, it was really ... I don't know if there's any specific moment necessarily, it was multiple things throughout the year that helped to take this away and put this in that's healthy, and take this away and put this in that's healthy. Like, [Sean Boltz's 00:25:41] book where he [crosstalk 00:25:42]. That was really essential for me where it was just like, he's not a weird prophet, he's a real ... they-

██████████: Yeah, and that it's relational and that the importance of community and that's what ... just that covering, even just ... yeah.

Barry Wissler: So, the book you were referring to was Sean Boltz's *Translating God*?

██████████: Yeah. There is an entire line about the ... or section about the weird 1980's prophets, and I was just like "Ah, look at that. There it is. Calling it out, thank you."

Barry Wissler: Anything else you found really helpful? If you'd help me in evaluating the school and how we did it, just thinking ahead for next year, because we want to try to improve it. If you had to put it on a numerical scale of how effective you thought the way we did it was, in teaching you the gifts of the spirit. Let's say on a scale of one to ten, one being not real effective, ten being really effective or affective, what would you say?

██████████: That's hard.

Barry Wissler: ... and in order to think about that, even if there's things that we should do more of, or doing differently, if you can think of things.

██████████: I think more outreaches... and I know that's in the thing for next year. I know there's more, but I mean, more hours just to push us out and practice what we're learning.

Barry Wissler: Yeah. It seems like everybody's saying that this is important. We didn't know exactly how much to do that in the first year or how long to make them. The end outreach, I think we ended up with three weeks, but that was in discussion. So, if you had to pick a number, what would you say, ██████████? How effective? One to ten.

██████████: I would say like, an eight.

Barry Wissler: Eight, okay. Yeah. That's pretty good.

██████████: I think I'd say eight, too.

██████████: Like, seven and a half, eight. Yeah.

Barry Wissler: Okay.

██████████: I think a nine.

Barry Wissler: Nine?

██████████: Mm-hmm (affirmative)

Barry Wissler: Okay.

██████████: I don't see it as numerical, because it's like ... I would be able to rate each trimester differently [crosstalk 00:28:44]

██████████: Yeah, and I think, I don't know ... there was just different ... Trimester two is the one that could've used some improvement, because that one got a little fuddled with scheduling and things changed, and the transition from freedom week, which I found just with that ... not freedom, the identity and that, and freedom, which was first trimester. That was very clear, and it was very effective. That would probably be like, a nine or a ten right there, but then we ... the transition was really abrupt, and all of a sudden it was just like ... I understand needing to then focus outward, but it was just like "(wind sound)" ... all outward, and it was supposed to be theology of the holy spirit, but we had a lot of guest speakers that kind of did their own thing. So, it wasn't very clear exactly what we were getting during that time ... which the speakers were really good, but it wasn't clear what we were getting during that time.... and so, that trimester ... because it wasn't very clear exactly what was happening ... yeah, I don't know what number to even give it, because it was just like- Yeah, but then we went into the third trimester and it was very clear that it was outreach focused, and it was very much ministry focused, and it was very clear. Like, we're using the gifts now, and it was very clear and focused what we were doing, and yeah ... even though those speakers weren't necessarily ... they were doing their own thing still, it was still clear what our focus was during that time. So, it was a lot more effective.

TRANSCRIPT OF FOCUS GROUP WITH HSSM STAFF

Barry Wissler: Okay. I'm Barry Wissler. This is May 15th and I'm with the staff of the HSSM, and just want to ask you some questions particularly about teaching the use of the gifts of the spirit. Maybe when you talk, you can just mention your name. So I've got Merle, Liddy, Mark, Luke, Joseph, Ruth Ann, Esther, and Kathleen here in that order around the table, but maybe if you give an answer just give your name. I don't know if the computer picks those out or not.

So if you would just talk to me a little bit about what you thought was the most effective things that you did to teach the use of the gifts of the spirit. What's most effective in teaching it for them learning?

Merle: I go first. I think? This is Merle. Before speaking about specific gifts, I think that teaching that risk is okay. So teaching risk-taking and it's okay to be wrong. And it's okay to step out in risk and take a chance, you know, work with an impression. Also, the second thing is that the value of an impression. Like you may not get something so clearly, but there's a slight impression in my heart. Well, go with that and see what develops out of that.

Barry Wissler: Yeah. Power and love, I like Tom called them Holy guesses. A Holy guess or something like that. I want to go back to listening to these first, I shouldn't [inaudible 00:01:55]

Luke: Yeah this is Luke, I was going to say something similar in that depending on where people come from, setting a stage that the gifts of the Holy Spirit are for today. They are to be operated in. That they are for everyone, is really important. And then the same thing that Merle said that a lot of people have had either a philosophy that they're only for certain people, or they're not for today, or if you use them and you get something wrong, it's like the Old Testament prophets got stoned out back. So people were very cautious to exercise unless they knew that they were absolutely right, which, as you know, those words are rare where they're so obvious that you just can't help but know that that was from the Lord, so I was going to say the same thing. Setting a safe place, but also a biblical foundation for the gifts being for the use of today for every believer, and actually even taking it a step further to say that they're essential. Because if you don't believe they're essential, then if they're optional, then you might opt out because they don't seem like they make sense or it's hard to learn, or whatever, but the idea that this is essential Christianity. It is how it was always meant to be kind of raises the bar a little in motivating people.

Liddy: This is Liddy. I think that even us as staff being an example of what it looks like to take risk within getting words or getting an impression and then displaying that to the students was a huge teaching effect to them

Barry Wissler: They told me that. It was modeled then. Very good.

Esther: Yeah, this is Esther. I feel like a huge key and an important element in getting them to step out was celebrating the try.

Whether it was successful where they got it right or where they got it wrong. So just celebrating it all and celebrating them as individuals whether or not it was a success.

Ruth Ann : This is Ruth Ann. And just knowing where they are in their journey and being able to meet them in that place, like the practical. Knowing where their risk-taking is or what they're comfortable with to be able to move them forward from that place.

Joseph: This is Joseph. I can echo what Liddy said. Just seeing an example, seeing it in action is, I know for myself, is probably one of the most powerful teachings that I've seen here as well. Wow, that works, It's happening in front of our eyes, you know. It is for now, it is for this day.

Merle: Another thing, becoming okay with being awkward. Teaching them that feeling awkward is okay. A lot of times people are afraid of being awkward. So intentionally normalizing that feeling awkward is okay and that's normal. And also being okay with having a peace. I think we called it our priming word. So if you get one word or one name or one date, start with that and then the rest will flow so you don't have to have the whole thing right away.

Kathleen: I would say also to build also not just on the how we do that, but the why, and the foundation of knowing that we are connection points from God to people, and his heartbeat is love for people, and when you operate out of that it's very freeing and it's an honor and a privilege to know that you're connecting God to people. You're like a mailman when you're doing that. So not just the how, but the foundation of the why as well.

Mark: I was going to say that no matter whether you get it right or wrong, we communicated to them it matters that you're expressing love. That what is coming through is love and people are not a project. They're not an opportunity for you to try out your gifts, it's like you're trying to just love the person in front of you whether it was another student or somebody on the street. The gifts are love delivery systems for people. It's not necessarily the accuracy, it's the heart. It's the heart behind it that matters.

Barry Wissler: This is great. More? That's it? So were there specific times during the year or specific things that you did that you felt gave students a breakthrough in terms of their confidence, their faith, their effectiveness, or a breakthrough in using the gifts?

- Ruth Ann : I feel like it was the hands-on practical things, like declarations or going to the conferences and having them pray for people or like when we're out on the streets or even just praying over each other where they started to get more confident and feel that breakthrough and that sense of the Lord does speak to me and He can use me, which is gaining that closeness and the intimacy with Him that allowed them to break forward into more.
- Luke: I would say that the theology is the foundation, but the practical exercises, the application. Many people already have the theology but aren't in an environment that forces them into the awkwardness of beginning. So most people don't ever engage the beginning because you're novice at the beginning and you fail. So people shy away from wanting to do something that's failure, so I think the more consistently we were able to encourage people to exercise and apply the thing, that breakthrough was on the other end of them.
- Merle: One of the things we did that I felt was a marked change was when we would do the blind activations. Whether it was sitting in line or around a circle and everyone has their eyes closed. The only thing they can really focus on is their own thoughts of God's thoughts inside of their heart. They're not receiving input from others visually. And they're prophesying over somebody who they don't know is in the middle of the circle or who they don't know is in front of them. That helped and everyone had to do it, so it wasn't like one person was going to get called out. There was this place of getting used to hearing something internally.
- Barry Wissler: This is all good stuff. How do you think the outreach impacted? In other words, what role, and again the discussion's specifically about them learning to use the gifts of the spirit, what role does outreach play. In other words is that just a place where they finally get to do what they learned or is that a learning ... I don't want to put the answer in your mouth. What role does it play? Because I think you did outreaches early in the year and ...
- Ruth Ann : I feel like it made it easier. It took away the spookiness of it. It made it feel more like real life like oh we're just out at the mall. You know, stop and talk to someone that I'm talking to or shopping with, and it just made it more natural. Like we're out there on the streets and it became more natural to just stop and talk to people.
- Liddy: I'll even bounce off that. I think that when we did consistency of outreaches once a week, it just in our hometown made it more of an, okay, I can make this a lifestyle. Like this is easy to add into

my life and not just something I have to schedule time to do but I can actually walk this out on a daily basis.

Joseph: And the local outreaches engaging in their own community, in a community that they're in now in their lives, and they're being able to see them every other day or whatever during the week and continue to do that. Speaking in their lives and ministering to them. I thought that was great.

Luke: I'll say that the outreaches during the course of the school still revealed the necessity of a community doing it together because very few people were actually really bold at the beginning. Most people, even though they'd been taught, even though they did it in the HSSM class in a safe environment, when it came to transitioning that out of that quote on quote safe environment to the unknown environment, most of them still had a fairly significant degree of inhibition. And the community environment, the community encouragement, the going out in two's and three's was essential to get people over that hump. I would say the outreaches reveal the necessity of accountability in community.

Barry Wissler: Did you debrief after outreach and did you talk about what happened? How did you handle that?

Merle: Yes. We did. We debriefed after every time, after every outreach we debriefed. And then when we did the international outreach, my students in Harrisburg did, we did a pre-brief in the morning and a debrief in the evening, but that's also because we're in a different culture. It wasn't just about the gifts of the Holy Spirit.

Barry Wissler: Of course. So when they come back or after the day they would talk testimonies about what worked. Did they talk about when it didn't work the way they wanted, and what do you do with that?

Mark: I'll just share a story. We were at Christ Community Church's youth group, and I had asked our team of eleven to get a first name beforehand. Each person tried one to three first names in a room of fifty or so people, and none of the names were right at all, and it was a complete strike out. I went first, missed it. Swing and a miss swing and a miss all the way down the line. And we found out afterward, the leaders turned to each other and said, "They're going to get all of them wrong and it's God. God's setting them up so they would strike out." And then I didn't know this, but their youth group has been practicing moving in the prophetic, but they wanted to get them to that next step of trying words of knowledge which can be a lot scarier than just I feel that the Lord wants to

encourage you with this. It's like your name is fill in the blank. To see us being older than them, the students finishing eight months, nine months of ministry school and completely miss it and be okay was actually a huge message to them that it's okay to step out. You're not going to die if you get a word of knowledge and it doesn't work.

But then the prophetic was flowing. We missed all the words of knowledge, but the prophetic ministry was really flowing that night. So, we of course processed it and the students handled it really well seeing that God was just doing this strange sign in wonder for their youth group. So it was just an encouragement to them, to their people and to our people, that even outside of the safe school environment, you can go into another environment and be okay. And they saw our hearts in it that we were coming to serve, that we were coming to love them. And God totally used it. I don't know whether to say that God gave us wrong words of knowledge, or we just missed it, but God totally used it in a huge way.

Mark: It's great. But we did process that. I told them they were all terrible words of knowledge and we had a good laugh over it, it was nice.

Merle: Sometimes if the answer was obvious, we would address it. Like if something was wrong or something was off or something was weird. I think when it wasn't obvious, we just let it go and let it be what it is. I think life sometimes is wrestling with some of those things. You just never know what it really was.

Barry Wissler: Might not ever know, at least not soon.

Mark: I think it's important to not baby the people you're training. Bouncing off what you said, we're dealing with adults, we're dealing with people that have brains, they can process. Some people need more processing than others, but it's not our job to coddle people. I'm trying to help Barry get his doctorate. So you help and you coach, but you also understand that, okay, this person is going to have to deal with this with the Lord, ultimately and process through their pain and through their confusion even with the Lord. We can coach in that but we can't do it all for them.

Kathleen: I just want to add to some feedback from the students during our three-week international outreach was that, in a sense, when you get to [inaudible 00:17:12] with the Holy Spirit, it's a responsibility, obviously, to be in tune with what you say. But in the other sense, it's freeing as opposed to coming with your own agenda and trying to check boxes off and [inaudible 00:17:28]. I really saw some

feedback from that and the fruit of that of them just being in tune with the Holy Spirit and what he's saying as opposed to pushing and trying to make their own thing happen.

Barry Wissler: They talked about that also. That's good. So what about this year and the way we taught the kids? Would you keep it the same next year? Is there anything you would do differently, do more of something, less of something, alter something? Specifically about the gifts of the spirit, which is my topic.

Merle: Yes. Again, I think we could've gone more practical with them, specifically with outreach sooner. Like using them in outreach sooner.

Barry Wissler: Start the outreaches earlier in the year?

Merle: Yeah. I recognized a certain element of a high faith-level the first couple weeks that like yeah, we're all here, we're all doing it, we're all engaged. So everyone has some extra faith boost there in the beginning, and I'm not sure if we capitalized on that. Like if we took them right out to outreach in that initial thrust.

Barry Wissler: A couple of them mentioned that about going on outreach a little bit earlier. Maybe not too early, but there's tension between how early they all wanted to go out.

Luke: One of the things that we did talk about initially, you have a desire to make sure that people are in a healthy place, but then the organic growth models that you see are that people learn one thing, share one thing, so that may be something that we could explore in the future is how could we more effectively apply the thing that they just learned. So if we're teaching something in regards to the Holy Spirit, making sure that there's a practical opportunity to practice that.

And I think this was the first school where it has some conventional wisdom where it says, hey you need to get people in and understand where they're at and the level of health. That they're ministering out of health, not out of deficiency or things like that. But I wonder if we could explore what that can look like if a little bit quicker application of the principle. And they don't have to be the most amazing teacher or counselor, they just need to share one thing. Like if it's word of knowledge, if it's prophetic or something, I wonder if we could have them share that one thing like church plant movements, or rapid multiplication movements where an individual is sharing the one thing they know.

- Barry Wissler: That's good. Okay. Well you gave me some good stuff. And you basically you said what they said. They said what you've given them. So it's been very good. Anything else you want to say to me about how people learn the gifts of the spirit, anything that's important? Anything to avoid? They talked about culture, atmosphere, community, activation, risk, being pushed but not too much too fast. Talked about outreach.
- Merle: I think having established the aim being love, what we talked about also, specifically and intentionally building a culture where we call out gold or we call out honor. So learning the gifts in that context as opposed to just trying to be accurate. Which I think also implies a certain level of health first. In the individual.
- Barry Wissler: A lot of them mentioned that term calling out gold, which I don't know if I've ever really heard. I knew what they meant.
- Merle: I think I heard Ruth Ann say that, when you're mining, there's a lot of dirt. But you're not looking for the dirt, you're looking for gold. It's easy to find the dirt, but you're trying to find the gold. So when you're looking at somebody's life, it's easy to see the dirt, but what is the gold? And that's part of the culture of honor. I'm going to honor what God has placed inside of you. That's something that, as a school, we really adopted that out of your experience.
- Barry Wissler: Where did you get it, Ruth Ann?
- Ruth Ann : Chris Valiton.
- Mark: I was going to say one more thing about the culture. Also having feedback, like coaching and feedback on the prophetic, where specifically one person who's extremely verbose in their prophesying and praying, challenging that person to, hey, let's get a succinct, short, powerful word and just trying to coach in the right direction so that we can be more effective and the safety and the love in our environment and the honor in our environment created a space where we could get that feedback. We could give that coaching to people and say, we want the best for you, so we want to give you some feedback on how you're ministering so you can do better.
- Liddy: I think also, everything flows from intimacy. So when you see the student spending time with Jesus and getting to know God's heart so that they can release God's heart to those around them. That's the foundation that it's built on. It's not about getting a word or all

that, but it's releasing God's heart and first you have to fall in love with His heart.

Barry Wissler: Well said. You've done a good job because they have told me the same things you're telling me.

Merle: I think having mentors in a small group. I don't know if I can point to one thing specifically that that helped other than just part of that feedback, part of that culture of we're going to talk about things, we're going to get it out there so it creates a sounding board and a dialogue as opposed to a one-directional, like always the direction coming from the speaker or the teachers towards them, whether it's actually class time or let's go and do this outreach. There was an invitation for conversation.

BIBLIOGRAPHY

- Adomnan of Iona. *Life of St. Columba*. Translated by Richard Sharpe. New York, NY: Penguin Classics, 1995.
- Ahn, Ché and C. Wagner. *Spirit-Led Evangelism: Reaching the Lost through Love and Power*. Grand Rapids, MI: Chosen Books, 2008.
- Allen, Roland. *Missionary Methods: St. Paul's or Ours?* Louisville, KY: GLH Publishing, 2011.
- Anthony, Michael J. and Mick Boersma. *Moving On—Moving Forward: A Guide for Pastors in Transition*. Grand Rapids, MI: Zondervan, 2009.
- Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago, IL: University of Chicago Press, 2000.
- Atherton, Mark, ed. *Celts and Christians: New Approaches to the Religious Traditions of Britain and Ireland*. Cardiff, UK: University of Wales Press, 2002.
- Zodhiates, Spiros, ed. *The Hebrew-Greek Key Word Study Bible: Key Insights into God's Word: NASB, New American Study Bible*. Chattanooga, TN: AMG Publishers, 2008.
- Basham, Don and Neil Anderson. *Deliver Us from Evil: A Pastor's Reluctant Encounters with the Powers of Darkness*. Minneapolis, MN: Chosen Books, 2014.
- Banks, Robert J. *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1999.
- Billman, Frank H. *The Supernatural Thread in Methodism: Signs and Wonders among Methodists Then and Now*. Lake Mary, FL: Creation House Press, 2013.
- Bolz, Shawn. *Translating God: Hearing God's Voice for Yourself and the World around You*. Redding, CA: NEWTYPE, 2015.
- Bradley, Ian. *The Celtic Way*. London: Darton, Longman and Todd, 2004. Quoted in Pete Greig and Dave Roberts, *Red Moon Rising: Rediscover the Power of Prayer* Colorado Springs, CO: David C. Cook, 2015.

- Branch, Robin Gallaher. "Evangelism Via Power and Lifestyle: Elijah's Method in 1 Kings 17." *Missionalia* 31, no. 2 (August 2003): 293-304.
- . "A Study of the Woman in the Crowd and Her Desperate Courage (Mark 5:21–43)." *In die Skriflig/In Luce Verbi* 47, no. 1, (2013): 1-13. Accessed December 7, 2017. <http://dx.doi.org/10.4102/ids.v47i1.649>.
- Brodeur, Michael and Banning Liebscher. *Revival Culture: Prepare for the Next Great Awakening*. n.p. Chosen Books, 2013.
- Brooks, James A. *Mark: An Exegetical and Theological Exposition of Holy Scripture*. Nashville, TN: Holman Reference, 1991.
- Brown, Candy Gunther. *Testing Prayer: Science and Healing*. Cambridge, MA: Harvard University Press, 2012.
- Brown, Michael L. *Israel's Divine Healer*. Grand Rapids, MI: Zondervan, 1995.
- Brueggemann, Walter. *Genesis. Interpretation: A Bible Commentary for Teaching and Preaching*. Atlanta, GA: Westminster John Knox Press, 2010.
- Bruce, Alexander Balmain. *The Training of the Twelve; Or, Passages out of the Gospels, Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship*. New York, NY: A. C. Armstrong and Son, 1889.
- Cahill, Thomas. *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe*. New York, NY: Anchor, 1996.
- Carson, D. A., Walter W. Wessel, and Walter L. Liefeld. *The Expositor's Bible Commentary*. Vol. 8. Edited by Frank E. Gaebelin. Grand Rapids, MI: Zondervan, 1984.
- Chan, Francis, David Platt, and Mark Beuving. *Multiply: Disciples Making Disciples*. Colorado Springs, CO: David C. Cook, 2012.
- Clark, Randy. *Changed in a Moment*. Mechanicsburg, PA: Apostolic Network of Global Awakening, 2011.
- . *Ministry Team Training Manual*. Mechanisburg, PA: Apostolic Network of Global Awakening, 2011.
- . *Power to Heal: Keys to Activating God's Healing Power in Your Life*. Shippensburg, PA: Destiny Image, 2015.
- . *The Biblical Guidebook to Deliverance*. Lake Mary, FL: Charisma House, 2015.

- _____. *The Healing Breakthrough: Creating an Atmosphere of Faith for Healing*. Minneapolis, MN: Chosen Books, 2016.
- _____. *There Is More! The Secret to Experiencing God's Power to Change Your Life*. Minneapolis, MN: Chosen Books, 2013.
- Clark, Randy and Bill Johnson. *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today*. Shippensburg, PA: Destiny Image, 2015.
- Clark, Randy and Christopher L. Heuertz. *Power/Holiness/Evangelism: Rediscovering God's Purity, Power*. Shippensburg, PA: Destiny Image Publishers, 1999.
- Collins, Adela Yarbro. *Mark: A Commentary*. Interpretation: A Bible Commentary for Teaching and Preaching. Edited by Harold W. Attridge. 2nd ed. Minneapolis, MN: Fortress Press, 2007.
- Collinson, Sylvia Wilkey. *Making Disciples: The Significance of Jesus' Educational Methods for Today's Church*. Reprint ed. Eugene, OR: Wipf and Stock Publishers, 2007.
- Crouch, Carly L. "Genesis 1:26-7 as a Statement of Humanity's Divine Parentage." *The Journal of Theological Studies* 61, no. 1 (April 2010): 1–15. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Davidson, Robert. *Genesis 1-11*. The Cambridge Bible Commentary. Cambridge, UK: Cambridge University Press, 1973.
- Dowdy, Naomi. *Moving On and Moving Up from Succession to Significance: Practical Principles for Legacy Management and Leadership Transition*. Lake Mary, FL: Creation House, 2011.
- Dunn, James D. G. *Baptism in the Holy Spirit: A Re-Examination of the New Testament on the Gift of the Spirit*. Philadelphia, PA: Westminster John Knox Press, 1977.
- Easton, M. G. *Easton's Bible Dictionary*. New York, NY: Harper and Brothers, 1893.
- Edwards, James R. *The Gospel According to Mark*. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2002.
- Ericsson, K. Anders, and Robert Pool. *Peak: Secrets from the New Science of Expertise*. Boston, MA: Houghton Mifflin Harcourt, 2016.
- Fairgrove, Rowan. "What We Don't Know about the Ancient Celts." *The Pomegranate* 2, no. 2: 21. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials*.

- Farley, Edward. "Why Seminaries Don't Change: A Reflection on Faculty Specialization." *The Christian Century* 114, no. 5 (February 5, 1997): 133, 135, 137, 139-141, 143. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI, W. B. Eerdmans, 2002.
- Gallagher, Robert L. "Zinzendorf and the Early Moravians: Pioneers in Leadership Selection and Training." *Missiology* 36, no. 2 (April 2008): 237-244. Accessed December 2, 2015. *ATLA Religion Database with ATLASerials, ATLA Religion Database with ATLASerials, EBSCOhost*.
- Gangel, Kenneth O. and Howard G. Hendricks. *The Christian Educator's Handbook on Teaching*. Reprint ed. Grand Rapids, MI: Baker Books, 1998.
- Gangel, Kenneth O. and Jim Wilhoit. *The Christian Educator's Handbook on Adult Education*. Wheaton, IL: Victor Books, 1993.
- . *The Christian Educator's Handbook on Spiritual Formation*. Wheaton, IL: Victor Books, 1994.
- Gardner, Howard E. *Multiple Intelligences: New Horizons in Theory and Practice*. New York, NY: Basic Books, 2008.
- Garlow, James L. *How God Saved Civilization: The Epic Story of God Leading His People, the Church*. Ventura, CA: Regal Books, 2000.
- Graves, Robert W. *Strangers to Fire: When Tradition Trumps Scripture*. Woodstock, GA: Foundation for Pentecostal Scholarship, Incorporated, 2014.
- Gillespie, Thomas. "What is 'Theological' about Theological Education?" *The Princeton Seminary Bulletin* 14, no. 1 (1993): 55-63.
- Greig, Gary S. and Kevin N. Springer. *The Kingdom and the Power*. Rev. ed. Ventura, CA: Regal Books, 1993.
- Greig, Pete and Dave Roberts. *Red Moon Rising: Rediscover the Power of Prayer*. Colorado Springs, CO: David C. Cook, 2015.
- Greenwold, Doug. *Making Disciples Jesus's Way: Wisdom We Have Missed*. Rockville, MD: Digging Deeper Faith Study, 2005.
- Grundmann, Christoffer H. "He Sent Them out to Heal!: Reflections on the Healing Ministry of the Church." *Currents in Theology and Mission* 33, no. 5 (October 2006): 372-378. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials EBSCOhost*.

- Gould, Ezra Palmer. *A Critical and Exegetical Commentary on the Gospel according to St. Mark*. The International Critical Commentary. Edinburgh, UK: T. and T. Clark Publishers, Ltd., 1912.
- Guelich, Robert A., John D. W. Watts, and Ralph P. Martin. *Mark 1-8:26*. Vol. 34a. Edited by David Allen Hubbard and Glenn W. Barker. The Word Biblical Commentary. Grand Rapids, MI: Zondervan, 2015.
- Hamilton, Victor P. *The Book of Genesis: Chapters 1-17*. New International Commentary on the Old Testament Series. Grand Rapids, MI: William B. Eerdmans, 1990.
- Harrelson, Walter J., ed. *The New Interpreter's Study Bible: New Revised Standard Version with the Apocrypha*. Revised ed. Nashville, TN: Abingdon Press, 2003.
- Hazlett, Bob, Bill Johnson, and Mark Chironna. *The Roar: God's Sound in a Raging World*. N.p.: Future Coaching Publications, 2013.
- Hazlett, Bob, Bill Johnson, and Lance Wallnau. *Think Like Heaven: Change Your Thinking, Change Your World*. New Kensington, PA: Whitaker House, 2015.
- Henderson, D. Michael. *John Wesley's Class Meeting: A Model for Making Disciples*. Wilmore, KY: Rafiki Books, 2016. Kindle edition.
- Hendriksen, William. *Mark*. Grand Rapids, MI: Baker Academic, 1983.
- Hendriksen, William and Simon J. Kistemaker. *Exposition of the Gospel According to Mark*. Vol. 10. New Testament Commentary. Grand Rapids, MI: Baker Book House, 2001.
- Hestenes, Roberta, Howard G. Hendricks, and Earl F. Palmer. *Mastering Teaching. Mastering Ministry*. Portland, OR: Multnomah Press; Christianity Today, 1991.
- Hetland, Leif. *Baptism of Love*. Bedford, TX: Burkhart Books, 2012.
- _____. *Healing the Orphan Spirit*. Rev. ed., 2nd ed. Bedford, TX: Burkhart Books, 2013.
- Horton, Michael. *The Gospel Commission: Recovering God's Strategy for Making Disciples*. Reprint ed. Grand Rapids, MI: Baker Books, 2011.
- Hughes, R. Kent. *Mark: Jesus, Servant and Savior*. Preaching the Word. Vol. 1. Westchester, IL: Crossway, 1989. Kindle edition.
- Hunter, George G. *The Celtic Way of Evangelism: How Christianity Can Reach the West . . . Again*. Tenth Anniversary ed. Nashville, TN: Abingdon Press, 2011.

- Hyatt, Eddie L. *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Prospective*. Lake Mary, FL: Charisma House, 2015.
- Jackson, Samuel Macauley, ed. *The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day*. New York, NY: Funk and Wagnalls, 1908–1914.
- Johnson, Bill. *Strengthen Yourself in the Lord: How to Release the Hidden Power of God in Your Life*. Shippensburg, PA: Destiny Image Publishers, 2007.
- . *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*. Shippensburg, PA: Destiny Image Publishers, 2005.
- Johnson, Bill and Heidi Baker. *Hosting the Presence: Unveiling Heaven's Agenda*. Shippensburg, PA: Destiny Image, 2012.
- Johnson, Bill and Randy Clark. *The Essential Guide to Healing*. Grand Rapids, MI: Chosen Books, 2011.
- Johnson, Bill, Jack Taylor, and Randy Clark. *When Heaven Invades Earth*. Shippensburg, PA: Destiny Image Publishers, 2005.
- Keener, Craig S. *Miracles: The Credibility of the New Testament Accounts*. 2 vols. Grand Rapids, MI: Baker Academic, 2011.
- . *The Spirit in the Gospels and Acts: Divine Purity and Power*. Reprint ed. Grand Rapids, MI: Baker Academic, 2010.
- Keil and Delitzsch. *Keil and Delitzsch Commentary on the Old Testament: Pentateuch*. Vol.1. Peabody, MA: Hendrickson Publishers, 1996.
- Kraft, Charles H. *Christianity with Power: Your Worldview and Your Experience of the Supernatural*. Reprint ed. Eugene, OR: Wipf and Stock Publishers, 2005.
- Kidner, Derck. *Genesis: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: Intervarsity Press, 1982.
- Kilcrease, Jack. "Creation Praise: A Short Liturgical Reading of Genesis 1-2 and the Book of Revelation." *Pro Ecclesia* 21, no. 3 (Summer 2012): 314–325.
- Kurz, William S. *Following Jesus: A Disciple's Guide to Luke and Acts*. Ann Arbor, MI: Servant Books, 2002.
- Labrador, Miguel. *14 Shifts in Disciple Making and a Framework - A Dynamic E-Booklet*. N.p.: n.d.

- Ladd, George Eldon. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990.
- Lane, William L. *The Gospel of Mark*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974.
- Laurie, Simon Somerville. *John Amos Comenius*. Syracuse, NY: C. W. Bardeen, 1892.
- Lederle, Henry. *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century*. N.p.: Word and Spirit Press, 2010.
- LeMasters, Philip. "Celtic Christianity: Its Call to Discipleship." *Encounter* 60, no. 4 (1999): 463–495. Accessed December 2, 2015. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Louw, Johannes P. and Eugene Albert Nida, eds. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York, NY: United Bible Societies, 1996.
- . *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. 2nd ed. New York, NY: United Bible Societies, 1999.
- M. J. Murdock Charitable Trust. "Review of Graduate Theological Education the Pacific Northwest." December, 1994. Vancouver, Washington: Murdock Charitable Trust. Accessed December 16, 2016. <http://murdocktrust.org>.
- Mainville, Odette. *The Spirit in Luke-Acts*. Translated by Suzanne Spolarich. Woodstock, GA: The Foundation for Pentecostal Scholarship, Inc., 2016.
- Marcus, Joel. *Mark 1-8*. Anchor Bible Commentary. Vol. 27. New Haven, CT: Yale University Press, 2002.
- Markham, Ian S. "Theological Education in the Twenty-First Century." *Anglican Theological Review* 92, no. 1 (2010): 157-165. Accessed March 21, 2016. <http://search.proquest.com/openview/8835b713aa4593e670de48c432d36db1/1?pq-origsite=gscholar>.
- Mayhue, Richard L. "Cessationism, 'The Gifts of Healings,' and Divine Healing." *The Master's Seminary Journal* 14, no. 2 (Fall 2003): 263-286.
- Merriam, Sharan B., Rosemary S. Caffarella, and Lisa M. Baumgartner. *Learning in Adulthood: A Comprehensive Guide*. 3rd ed. San Francisco, CA: Jossey-Bass, 2006.
- Mitchell, Nathan. "Some Fundamental Features of Celtic Spirituality." *Worship* 86, no. 5 (September 2012): 455-469. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.

- Moore, Waylon B. *The Multiplier: Making Disciple Makers*. For Disciples, Kindle ed.: Amazon Digital Services LLC, 2014.
- Morgan, Timothy C. and Thomas S. Giles. "Re-Engineering the Seminary: 'Crisis of Credibility' Forces Change." *Christianity Today* 38, no. 12 (October 24, 1994): 74–78. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Moule, C. F. D. *The Gospel According to Mark*. The Cambridge Bible Commentary. Cambridge, UK: Cambridge University Press, 1965.
- Neill, Stephen. *A History of Christian Missions*. Edited by Owen Chadwick. 2nd ed. London, UK: Penguin Books, 1991.
- Nestle, Eberhard, Erwin Nestle, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds. *The Greek New Testament*. 27th ed. Stuttgart: Deutsche Bibelgesellschaft, 1993.
- Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. 2nd ed. Grand Rapids, MI: Baker Academic, 2001.
- Pate, C Marvin. "Genesis 1-3: Creation and Adam in Context." *Criswell Theological Review* 10, no. 2 (2013): 3–25. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Poythress, Vern S. "Correlations with Providence in Genesis 1." *The Westminster Theological Journal* 77, no. 1 (2015): 71–99. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- . "Three Modern Myths in Interpreting Genesis 1." *The Westminster Theological Journal* 76, no. 2 (September 2014): 321–350. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Pytches, David. "Signs and Wonders Today." *International Review of Mission* 75, no. 298 (April 1986): 137–142. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Reanier, Dennis. *Shaking Heaven and Earth*. Mission, BC, CA: XP Publishing, 2012.
- Richards, Larry. *Christian Education: Seeking to Become Like Jesus Christ*. Grand Rapids, MI: Ministry Resources Library, 1975.
- Richardson, Alan. *The Miracle Stories of the Gospels by Alan Richardson*. N.p.: Hymns Ancient and Modern, Ltd., 1941.
- Ro, Bong Rin and Dieumeme Noelliste. *Toward a Theology of Theological Education*. Electronic ed. Vol. 10. Outreach and Identity. Seoul, South Korea: World Evangelical Fellowship Theological Commission, 1993.

- Rooy, Sidney. "Modelos Historicos de la Educacion Teologica." In *Nuevas Alternativas de Educacion Teologica*. Edited by C. Rene Padilla, 43-58. Buenos Aires, AR: Nueva Creacion, 1986.
- Rosenberg, Joel C. and T. E. Koshy. *The Invested Life: Making Disciples of All Nations One Person at a Time*. Carol Stream, IL: Tyndale House Publishers, Inc., 2012.
- Runge, Steven E. *The Lexham High Definition New Testament: ESV Edition*. Bellingham, WA: Lexham Press, 2008-2014.
- Ruthven, Jon Mark. *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*. Rev. and Exp. ed. Tulsa, OK: Word and Spirit Press, 2011.
- _____. *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis*. Tulsa, OK: Word and Spirit Press, 2013.
- Sanday, William. "Jesus Christ." *A Dictionary of the Bible: Dealing with its Language, Literature, and Contents including the Biblical Theology*. New York, NY: Charles Scribner's Sons, 1911-1912.
- Schultz, Thom and Joani Schultz. *Why Nobody Learns Much of Anything at Church: And How to Fix It*. Rev. ed. Loveland, CO: Group Publishing, 1997.
- Schneider, Gregory. "Focus on the Frontier Family." *Christian History Magazine, Camp Meetings and Circuit Riders, Untamed Faith on America's Early Frontier* 45 (1995).
- Shaw, Perry. *Transforming Theological Education: A Practical Handbook for Integrative Learning*. Carlisle, UK: Langham Global Library, 2014.
- Shelton, James B. "'Not Like it Used to Be?': Jesus, Miracles, and Today." *Journal of Pentecostal Theology* 14, no. 2 (April 2006): 219-227. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials* EBSCOhost.
- Shupak, Nili. "Learning Methods in Ancient Israel." *Vetus Testamentum*, 53, no. 3 (2003): 416-426. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Silk, Danny and Bill Johnson. *Culture of Honor: Sustaining a Supernatural Environment*. Shippensburg, PA: Destiny Image, 2009.
- Simpson, Ray. *Celtic Christianity: Deep Roots for a Modern Faith*. Vestal, NY: Anamchara Books, 2014.
- Skinner, Christopher W. "'Whom He Also Names Apostles': A Textual Problem in Mark 3:14." *Bibliotheca Sacra* 161, no. 643 (July 2004): 322-329. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.

- Skinner, John. *Genesis*. The International Critical Commentary. Edinburgh, UK: T. and T. Clark Publishers, Ltd., 2000.
- Smith, Douglas. *Training Pastors in the Local Church: Five Models of Theological Education*. Bristol, VA: Doug Smith Media, 2014.
- Snyder, Howard A. *The Radical Wesley: The Patterns and Practices of a Movement Maker*. Franklin, TN: Seedbed Publishing, 2014.
- Speiser, E. A. *Genesis: Introduction, Translation, and Notes*. The Anchor Bible. Garden City, NY: Anchor Bible, 1964.
- Stein, Robert H. *Mark*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2008.
- Stetzer, Ed. "Understanding the Charismatic Movement." *The Exchange | A Blog by Ed Stetzer*. Accessed May 31, 2017.
<http://www.christianitytoday.com/edstetzer/2013/october/charismatic-renewal-movement.html>.
- Storms, Sam and Matt Chandler. *Practicing the Power: Welcoming the Gifts of the Holy Spirit in Your Life*. Grand Rapids, MI: Zondervan, 2017.
- Tappin, Ruth M. *Adult Development and Andragogy Theories: Application to Adult Learning Environments*. Amazon Digital Services LLC, 2014. Kindle.
- Tillich, Paul. "Heal the Sick, Cast Out the Demons." *Union Seminary Quarterly Review* 11, no. 1 (November 1955): 3-8. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials* EBSCOhost.
- Towns, Elmer L. *What Every Sunday School Teacher Should Know*. Ventura, CA: Regal Books and Gospel Light Publishing, 2001.
- Troftgruben, Troy M. "Lessons for Teaching from the Teacher: Matthew's Jesus on Teaching and Leading Today." *Currents in Theology and Mission* 40, no. 6 (Dec 2013): 387-398.
- Vallotton, Kris. *Basic Training for the Prophetic Ministry*. Expanded ed. Shippensburg, PA: Destiny Image, 2014.
- Vallotton, Kris and Bill Johnson. *Developing a Supernatural Lifestyle: A Practical Guide to a Life of Signs, Wonders, and Miracles*. Shippensburg, PA: Destiny Image, 2007.
- _____. *Heavy Rain: How to Flood Your World with God's Transforming Power*. Rev., Updated ed. Minneapolis, MN: Chosen Books, 2016.

- _____. *School of the Prophets: Advanced Training for Prophetic Ministry*. Minneapolis, MN: Chosen Books, 2015.
- _____. *Spirit Wars: Winning the Invisible Battle against Sin and the Enemy*. Minneapolis, MN: Chosen Books, 2012.
- _____. *The Supernatural Ways of Royalty: Discovering Your Rights and Privileges of Being a Son or Daughter of God*. Shippensburg, PA: Destiny Image Publishers, 2006.
- Vine, W. E. *Vine's Complete Expository Dictionary of Old and New Testament Words: with Topical Index*. Nashville, TN: Thomas Nelson, 1996.
- Wacker, Grant. "Wimber and Wonders - What about Miracles Today?" *Reformed Journal* 37, no. 4 (April 1987): 16–19.
- Warrington, Keith. "Acts and the Healing Narratives: Why?" *Journal of Pentecostal Theology* 14, no. 2 (April 2006): 189–217. Accessed December 16, 2016. *ATLA Religion Database with ATLASerials* EBSCOhost.
- Watkinson, Duncan. *Missing the Mark*. Bangalore, IN: India Revival Network, 2016.
- Watson, David Lowes. "Spiritual Formation in Ministerial Training." *The Christian Century* 102, no. 5 (February 6–13, 1985): 122–124.
- Wenham, Gordon John. *Exploring the Old Testament: A Guide to the Pentateuch*. Vol. 1. Downers Grove, IL: IVP Academic, 2008.
- _____. "Genesis." *New Bible Commentary: 21st Century Edition*. 4th ed. Leicester, UK; Downers Grove, IL: Inter-Varsity Press, 1994.
- _____. *Genesis 1–15*. Word Biblical Commentary. Grand Rapids, MI: Zondervan, 2014.
- Williams, Don and John White. *Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic*. North Hollywood, CA: Sunrise Reprints, 2011.
- Williamson, Lamar. *Mark*. Interpretation: A Bible Commentary for Teaching and Preaching. Louisville, KY: Westminster John Knox Press, 2009.
- Wimber, John. *A Brief Sketch of Signs and Wonders through the Church Age*. Placentia, CA: Vineyard Christian Fellowship, 1984.
- Wimber, John and Kevin Springer. *Power Evangelism*. 2nd Rev. and Updated ed. South Bloomington, MN: Chosen Books, 2009.
- Witherington, Ben. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001.

Yong, Amos. *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Updated ed. Grand Rapids, MI: Baker Academic, 2005.